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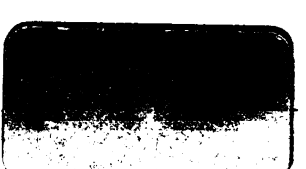

CHURCH SOCIABLES AND ENTERTAINMENTS

LADIES' HOME JOURNAL
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Church Sociables and Entertainments

Showing New Ways to Raise Funds

Church Sociables and Entertainments

HOW TO SPEND A PLEASANT EVENING

The perfection of social life should be found in connection with the church. There all artificial divisions of class may be temporarily obliterated. Rich and poor, cultured and ignorant—so they be decent in person and manner—may, on the common ground of church fellowship, for an occasional hour or two, find it agreeable to talk together. They will discover in one another a surprising number of good qualities, and be stimulated and refreshed by one another's gifts. In the church "sociable" the latent and the hid-

den talents of the quiet members of the congregation may be drawn out, and the timid may be inspired with a willingness to contribute something to the general enjoyment.

Too often the church sociable means two or three hours of good or ill-natured small talk, inanity, a bustling distribution of ice-cream and cake—much to the detriment of the carpets—and rude, if not positively coarse, frolicking among the young people. It satisfies no one. It is neither lively enough for the gay, nor proper enough for the sedate.

It is not surprising that in larger cities and towns it is difficult to make the members of a church feel any interest in such a festivity when so much other recreation is open to them. Yet even in large churches, and in the busy life of a city, something is lost if there is no provision for bringing the church family together in an informal and cordially social way.

This can be pleasantly done by having neighborhood "socials." A committee

may district the congregation and request the most conveniently-located family to open their home to all the members of the congregation living within the district. The invitation may be sent in the name of the entertainment committee, or the pastor and his wife may be "at-home" there. The expenses for refreshments, which should be small, may be paid from a common fund. This plan has been found most delightful in at least one large and scattered city congregation. A little music and a recitation or two afford enough general entertainment; old acquaintances are revived and new friends made, while the whole church is made more coherent.

Larger gatherings in the church parlors or the vestry are not so easily managed, but they can be and ought to be valuable aids in the growth and activity of the church. The disagreeable features of such gatherings are almost wholly due to a lack of occupation. One is reminded of the dentist who rather cruelly undertook to relieve the excruciating pain in one tooth

by driving a wedge between two teeth on the other side of the mouth, saying, "There! I have given you something else to think about"; and of the Scotch minister who preached a famous sermon on "the expulsive power of a new affection." Almost all faults may be cured, almost all evils remedied, by an affirmative application of "something else." More than half the time when children go wrong it is because they do not know of anything right to do. The familiar adage about mischief for idle hands is equally applicable to idle minds and idle hearts. So begin your "sociable" with a short programme which will "set the tune" for the evening. A little mystery adds to the interest, and the more people concerned in it the better. How can there be any secrecy with many to share it? Try it and see. The little things that will "leak out" stimulate curiosity.

Do not let a few do all the work; divide the labor and the responsibility. Let those who are active in other departments of

church work find the evening restful. Give the Sunday-school superintendent an easy chair, and the sexton an extra plate of ice-cream. Each woman in the congregation should feel that it is her duty to increase the interest in the success of the evening. She should invite a shy neighbor, urge a sad one, or accompany a lonely one to the sociable and introduce her to at least one friendly soul.

Those who take the place of hosts for the evening may find use for all the tact and ingenuity they have. A word here, a cordial hand-shake there, an introduction which promises a congenial acquaintance, a skilfully managed interruption when a *tête-à-tête* is too prolonged—it is not a place for getting into a cosey corner with your particular friend, and all cliques should be broken up—these are what make a hostess in her own parlor a success, and these will make the leaders in church society successful.

In a village the "sociable" affords an opportunity for the exchange of courtesies

between different congregations. Invite other pastors and their wives and, as far as room will allow, extend the invitation to neighbors.

It is well to have a frequent change in the entertainment or hospitality committee, in whole or in part, thus securing the interest of a larger number and a variety in methods. Criticisms upon the management should insure the placing of the critics upon the committee, that they may prove their ability to do better.

Close early, and do not forget to send a remembrance to the absent ones in the shape of flowers or a dainty plate from the refreshment table. Having done your part toward giving happiness to others, you may carry home a happy heart yourself.

A FEW SUGGESTIONS FOR CHURCH FAIRS

In arranging for church fairs, suppers, sociables, and the like, there is a constantly recurring call for something novel and attractive. No live church can afford to be behind the times in such matters, for the social life of churches and their various auxiliary societies must depend largely upon the help such entertainments can give, and, in many, yes, the majority of cases, the financial life draws a goodly measure of its sustenance from these sources. Large and wealthy churches are no exception to this rule, for their charities and schemes for helpfulness are multiplied accordingly. The church that does not dip to the bottom of its treasury purse a good many times during the year, has a weak sort of mission in this up-and-doing world. It takes money, and plenty of it, too, to feed the real, vital, energetic life

of a wide-awake, up-and-doing church. Hence the need of church suppers and fairs.

Though methods of work in the main are about the same from year to year, a new appearance must be put on, and fresh schemes invented to keep up the interest, and to attract and hold the young people. The same sagacity in a business way that makes a week-day enterprise prosper must enter into the management of all church work. So the first requirement in arranging church fairs, sociables, suppers, etc., is that, after choosing something attractive to present to the public, no pains be spared in carrying out the idea. A half dozen carelessly-arranged sociables and suppers or bazars will be enough to dishearten the most earnest congregation. So above all things let all work in this line be done well.

Next, everybody must be enlisted to help along the work. And how can this be done? Easily enough. The first work that the committe chosen tc manage a

fair or parish supper ought to do is to make sure that every family in the parish is called upon by a committee especially chosen for that work, and that all are asked to be helpers either by contribution or patronage—by both, if possible. In nine case out of ten the desired help will be forthcoming. Then bring to the front new people. Set them to work and make them feel that they are needed. Let the proverbial "half dozen people who run the church" be multiplied to a hundred half dozens. Do not send printed slips asking for coöperation in church work, but send a live, working member who will be sure to carry the invitation in the right way.

Church suppers should not be too formal, neither should a certain degree of conventional form be lacking. In no case should newcomers be overlooked, for it is their opportunity for getting acquainted. While introductions should be made a special care by those who have been long in the church, strangers ought to waive

formalities and be ready to meet other strangers with cordiality. The same degree of tact that enables a hostess in her own home to seat congenial people side by side, or *vis-à-vis*, should, so far as possible, enter into the plan of seating guests at church suppers.

There is still another call which naturally suggests itself here. In large cities and towns certain charitable enterprises demand the united effort of all churches as well as the coöperation of the public generally. A hospital is to be built or a public library founded, and something elaborate is required. Just here the kirmiss seems to meet that demand. Properly speaking, the kirmiss limits itself to the representation of a certain type of life or a special period of history. Latterly the name has been applied less literally, and all sorts of sales, fairs, etc., have been dignified by the title of kirmiss.

A Dutch kirmiss, for instance, aims to reproduce as nearly as possible within the space of a large hall, rink or garden, the

Festival on a Church Lawn

architecture, streets, trees, floral and general features of a Dutch village. It dresses the young people in Dutch costumes, and they try, by song, music, etc., to represent the manners, customs, industries, literature and something of the language of Dutch villagers. Many people are required for such a representation, and they must give weeks of their leisure time in preparation for an event which, unless elaborately and effectively presented, fails completely. Under the direction, however, of a manager thoroughly acquainted with life in Holland, and who has sufficient invention to bring out the most interesting features of Dutch life, this kirmiss presents an entertainment well deserving of generous patronage.

A kirmiss representing a New England village at the end of the first century of colonial life offers to students of American history a most interesting object lesson. In connection with this, a pageant representing the succession of important historical events which occurred during the

first hundred years of our colonial life, presented by a series of *tableaux vivants*, scenes and processionals, interspersed with such musical airs as were popular during that period, is a suggestion worthy the best effort of any society.

Young ladies can represent Greek statuary beautifully. A dark curtain for a background, relieved by flowers; a pedestal covered with white cloth; "statues," whitened, then draped in white *à la Grec;* magnesium lights, and a reader of extracts from Greek mythology are the necessary requirements.

VARIOUS CHURCH BAZARS

For a Flower Bazar construct a series of latticed summer houses, each arranged with broad window-sills, and decorated with some special flower or combination of flowers. The solid colors are prettiest —paper flowers, of course, being used. Among the most effective and most easily made are roses, snow-balls, poppies, sun-flowers, hollyhocks and asters. The art of flower-making is so well understood that the young ladies and gentlemen of the parish may well assume the decorating for the bazar. In these pretty arbors sales are carried on. Attendants wear muslin dresses, broad-brimmed hats trimmed with an abundance of flowers to match the arbor to which each belongs.

A Bazar of the Week calls for seven booths, fitted up to represent the different days of the week and the work that belongs to them, according to the house-

keeper's calendar. At the Monday booth washing is going on, and every sort of goods belonging to that special industry, like soap, starch, wringing machines, clothes-pins, tubs, clothes-baskets, etc., also every variety of unlaundered goods, are on sale.

In the Tuesday corner the maids are ironing, dressed in pretty white caps and clean, starched gowns. All the paraphernalia of ironing day is displayed on sale, with handsomely-laundered goods hanging upon clothes-bars, which customers are entreated to purchase.

The Wednesday booth displays silver, glassware and table furnishings, all spick and span, as becomes that day. Thursday is sewing day, and sewing machines turn out wonderful garments, which no one can refuse to buy. Friday's booth is gay with sweeping caps and dusters, also every sort of broom, brushes and feather dusters to tempt customers. Saturday's booth is the general refreshment room.

A Bazar of the Months calls for twelve

booths, each decorated to suit the month represented, with goods displayed which naturally belong to each special month. Sometimes the four seasons are chosen instead, as the required decorations present more decided contrasts. The Bazar of Nations is often attempted, but should only be chosen when and where elaborate preparation is possible.

A Diamond Fair may be made brilliant by using an abundance of glittering ornaments, frost flowers and cotton wool covered with powdered isinglass; also plenty of white, fleecy draperies. At a moderate expense a vestry may be converted into a "bower of brilliants." Red, white and blue, our national colors, combined with deep orange, can always be depended upon for general decoration.

2

A SERIES OF SMALL FAIRS

A series of monthly sales, known as "Household Sales," which may be so arranged as to concentrate all work offered, will furnish abundant opportunity for varied effect in decoration, and may be substituted for the elaborate church fair, which at times seems beyond the means of the congregation.

It may be well to have in January a "Parlor and Library Fair." As the announcement suggests, this sale will furnish a variety of things useful for such rooms, and the plan is flexible enough to permit the exercise of personal taste in the arrangement of all details. The sale may be held in a room divided in two parts and fitted up as a parlor and a library, but it must be remembered that elaborate decorations are not so necessary as are appropriate and useful articles to sell.

At this sale tea, coffee and other refresh-

ments may be sold; also all the requisites for the afternoon tea-table, as well as lamp-shades, sofa-pillows, bric-à-brac, music, fancy chairs, etc. Books of all sorts might also be on sale, as well as the current periodicals, magazine-covers, paper-cutters, photographs of authors, book-covers, table-covers, scrap-books, waste-paper baskets, and stationery of all sorts.

St. Valentine's Day may be anticipated by having on hand a collection of valentines, as well as some dainty knickknacks suitable for valentine gifts.

In February a "Nursery and Bedroom Sale" will furnish an entirely different, but not less attractive, line of articles. The ladies who preside in the "Nursery" may be dressed to represent the nurse-maids of the different countries. The stock of bedroom articles may consist of all sorts of toilet articles, of pincushions, night-gown cases, hemstitched pillow-cases, bedroom slippers, down quilts, cheesecloth comforts, etc.

The "Nursery" may be made most at-

tractive by the use of all sorts of colored prints as wall adornment, and by a collection of dolls and toys of all kinds, children's books and kindergarten supplies, as well as useful articles for children's wear and for the furnishing of both crib and carriage.

For March a "Dining-Room and Kitchen Sale" will admit of the sale of most delicate, as well as most practical, articles. The near approach of Easter suggests significant offerings, which can be so arranged as to lend the grace of sentiment to this practical occasion.

The "Kitchen Sale" may be made most attractive by the display of bright-colored tins and kitchen utensils. Dish-towels of all sorts neatly hemmed, marked according to their uses, laundered and tied with bright ribbons in packages of six, cook-books, irons, iron-holders, stove-lifters, cake-turners, pie-plates, etc., all would prove salable.

The "Dining-Room Sale" may be more elaborate, and the display greater. China

of all sorts, table linen, hemmed, laundered and ready for use, pictures, potted plants and jardinières, as well as a collection of cut and pressed glass. The chafing-dish also may be conspicuous.

Few members of the congregation would care to serve at all these sales, but a careful canvassing of the people in any community or church would prove that most women would be glad to contribute to a similar series of church fairs.

AN OLD NEW ENGLAND VILLAGE

A bazar which will reproduce the peculiar features of a Maine, Vermont or New Hampshire village fifty years ago, cannot fail to attract the interest and patronage of the public. The affair must, of course, be arranged upon a large scale, if many of the buildings are to be represented, and a good deal of work and considerable expense are involved in preparation. Still, after the plans are made the work may be so apportioned that the various sub-committees may each assume a special part, thus making it easy for all.

The centre of the room is reserved for the village green, and, if possible, the floor should be covered with green carpeting. In the centre stands the liberty pole. Around this green is a fence with posts set for foot passengers to pass through—the

termini of well-worn paths across the inclosure. Beyond the fence runs the village street, and upon its opposite side, arranged all around the outer sides of the hall, are the country store, the church and post-office, the village tavern, the cobbler, harness and wheelwright shops, the grist and saw mills, lawyers' and doctors' offices, etc.—the special buildings to be found in nearly every village. These buildings, a part of which only need to appear, their special signs indicating what they are, may be built of light wood frames covered with cloth and painted with special care to produce the effects desired.

It is well to choose a fête day, either the Fourth or the County Fair, when all the people from the neighboring towns pour in to do their trading, go to mill, have the horse shod, their wagon tire set, consult the doctor and make their wills. If the place is large enough, let the vehicles with their loads appear, and let the costumes be true to the period without exaggeration—all wearing their "go-to-meetin' best."

The lemonade and gingerbread, also the root-beer stands, must not be forgotten.

The sales go on in the village store, where every useful bargain is offered. Outside, tinware and chair venders compete with the German and Irish peddler whose pack is stocked with linen "spun ivery thrid meself on a leetle fut wheel," or with silks and laces of marvellous texture and price. The tavern serves as a refreshment room, and the cobbler and harness shops offer an entirely new stock for the day. The grist-mill abounds in flours and cereals, and at the saw-mill novelties in woodenware are sold.

For entertainment the country singing-school "by early candle-light," the village lyceum "town meetin'," also the Dorcas society, quiltings, paring bees and parish tea parties may any or all become most interesting features of the bazar.

Small trees and quantities of greenery are useful in decorating.

FESTIVAL OF THE HOLIDAYS

An entertainment, which could not be more appropriately named than by the above title, offers splendid possibilities for most delightful social diversion and also presents an opportunity whereby a depleted church fund may be replenished. To outline a "Festival of the Holidays," one should start at the first—New Year's—which appropriately may be represented by a booth, appointed as a reception-room, furnished in Oriental style, with Turkish rugs, Moorish chairs and pretty hangings. Rich effects in color may be secured by lighting the apartment with lamps bearing gaudy shades. White-capped maids, serving coffee and Russian tea, will enhance the pleasure of the occasion.

A heart-shaped booth, dressed and draped in carmine, would fittingly represent St. Valentine's Day. Fortunes could

be told, and pretty books, booklets and fancy cards artistically displayed for sale.

Washington's Birthday might be commemorated in a Colonial booth; an old-time parlor would serve as an excellent model. Both the furniture and furnishings should be quaint, and, if the articles possess an historical value, they will be all the more interesting. Flags, of course, should be given first place in the decorations, and a portrait of Washington should be the most conspicuous object of ornamentation. To preserve the perfect harmony of the picture the women in charge of the booth should be costumed in gowns of the Colonial period, and they may properly sell articles of linen.

A vine-clad arbor with blossoms of bright hues would suggest a pretty device for an Easter booth. Electric lights within would pick fiery patches of gold in the green, and produce an exquisite effect in color. Bright lamp-shades, jewel-caskets, glove-boxes, and such dainty little articles as delight the feminine heart might be dis-

played in artistic settings to tempt purchasers. A stock of Easter eggs also would be appropriate.

Bunting and flags would serve to fashion the Fourth of July booth, within which should be dispensed ices, frozen fruits and such grateful indispensables.

Labor Day booth might appropriately represent the typical cheery home of an American wage-earner. A neat, thatched cottage would serve splendidly. Evidences of industry should prevail on every side, and such articles of utility as sweeping-caps and clothes-bags be sold.

The headquarters for all the refreshments might be the Thanksgiving booth, which, if less ornate than the others, should, nevertheless, have an inviting aspect.

The Christmas booth would possess a supreme interest for the children if Santa Claus were shown coming down a generous chimney and imparting little confidences to the girls and boys. The booth might be effective if modelled after a nursery,

with a crib, and a pair of little stockings suggestively empty. There should be a Christmas tree fairly bowing under its burden of toys, and dolls of all kinds known to Dolldom.

There must be refreshments of all sorts, of course, and music, readings or drills by the children to furnish variety and lend spirit to the entertainment.

A FAIR OF THE DAYS

A charity fair held in one of the large cities closed with a net profit of thirteen hundred dollars. Some hints relative to its management may be of service.

It was called "A Fair of the Days." There were six large booths, each representing a weekday, and down the broad avenue between them one passed under several large arches draped with bunting, the two at either end being decorated in many shades of red and bearing the legend, "Fair of the Days." In addition to these booths were two others pertaining directly to the household.

The booth for Monday was decorated in blue—for obvious reasons—and here were kept for sale all the articles sacred to that busy day: work-aprons of striped ticking with pockets for clothes-pins, laundry lists, clothes-pin bags of ticking, soap,

bluing, washing powder, starch, clothes-lines, etc.

At Tuesday's booth there were kept the appliances for ironing day: iron-holders—these were plenty and cheap and had a good sale; there were also books of waxed paper for ironers, wire stands, gloss starch, bosom-boards, with loop for hanging, clothes-sprinklers, patent irons, etc.

Wednesday's and Thursday's booths adjoined and were accounted the most attractive in the hall. The former was devoted to darning, mending, sewing and the thousand and one things which go to make up this nondescript day. Here was a bag for every occasion, from the gaudy little button-bag to the rich black shopping one. There were darning-bags and dusting-bags, rag-bags, scrap-bags and knitting-bags, brush-and-comb bags and bags for opera-glasses; also threaded needle-cases, darning cottons and linens by the wholesale.

Its neighbor, Thursday, was devoted entirely to fancy-work, and the display was

rich in the extreme. There were cushions of every size and color, from the serviceable blue denim outlined in white linen, to the costly affair in silk, plush, satin, silkolene, velvet or corduroy.

One set of articles that attracted a great deal of admiration was a toilet-set in white dotted Swiss. The Swiss was fine and exquisite, and every dot was embroidered in fine yellow silk to represent a buttercup. The bureau-scarf was quite long and lined with yellow satin; a short space from the edge was run a narrow strip of yellow satin ribbon, and across each end was a ruffle of deep white lace. The square pincushion was made of Swiss over satin, the bottom was satin alone, and a twisted ribbon hid the seams; lace was cascaded up over one corner, and in it nestled a yellow rosette. The two handsome bottles with their cut-glass stoppers were hand-painted, the decorations being a loose bunch of buttercups.

Friday's booth was devoted to cleanliness; there were dusting-caps, bib-aprons,

whisk-brooms, dusters, dust-pans, brooms, brushes, pails, chamois skins and silver polish.

At Saturday's booth there was everything to entice the housekeeper to buy: cake and pie tins, egg-beaters, steam cookers, pastry bowls, gem pans, pudding moulds, etc. At this booth were also sold all sorts of home-made cakes, pies, breads, biscuits, candies, preserves, jellies, syrups, canned fruits, vegetables, pickles, catsups, etc., as well as receipts for the same.

One attractive booth was the one devoted to bed furnishings: pretty silk bed puffs, the comfortable cheesecloth or sateen *duvet*, the set of linen comprising sheets, pillow-slips and bolster-cases, and the embroidered counterpane with bolster to match.

There was also another booth devoted to linen doilies and lunch-cloths of every description; linen, book and magazine covers; linen, leather or birch-bark picture-frames; there were the useful little dresser toilet mats—in fact, every lovely

and useful article that the ingenuity of woman could invent.

Another feature of the fair was the newspaper, filled with current gossip, a short sketch of the fair and its purpose, and advertisements of the different booths. It was a dainty souvenir to keep, being written on fine, thick, creamy paper, with "Fair of the Days" done in decorative letters upon the pretty parchment cover, of some ten or twelve pages, and tied with ribbon. It was sold for twenty cents a copy, and added quite a large sum to the revenue.

TWO PROCESSIONS OF THE MONTHS

The entertainment outlined below can be made either simple or elaborate. Its success depends altogether upon the singing of the little kindergarten songs, and upon the aptitude of the children chosen to represent the months of the year.

The twelve children selected to represent the several months of the year should be stationed behind a screen, ready to answer promptly the leader's call.

Have all the other children seated on a platform in a half circle, each row a little higher than the row in front. The leader ought to be some one whom the children love, so that they will be ready to follow and imitate his every action. Questions best suited to introduce the months, and to give expression to the knowledge that each child possesses, may be asked.

Setting for a Harvest-Home Festival

The entertainment begins with an attention story, as follows: "This afternoon all the boys and girls of —— Sunday-school are waiting for Santa Claus, and while we wait let us play that I am Father Time. First, let us strike the palace clock—1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12." (Children and teacher strike right hands closed against palm of left, and count in unison.) "Now let us ring all the bells."

The children sing "Ring, bells! Ring." (With motion of pulling bell rope.)

"Now I want twelve children to come to me, one at a time. Come, January."

Enter January, who calls out, "Happy, happy New Year!"

Children return the greeting, and sing "This is the Way the Snow Comes Down."

"It is now February's turn."

Enter February.

"What do you bring to us?"

"A birthday card."

"I wonder if you can tell me whose birthday it is?" The children shout in

unison " George Washington's! " and sing " Columbus Sailed the Ocean Blue."

" Come, March."

Enter March, bringing a kite, and the children sing the " Song of the Breezes."

" After March comes April, with her big umbrella for April showers."

The children then sing " The Rainbow Fairies," and as the colors are named wave vari-colored cheesecloth sashes.

Then May enters, and the teacher says: " Let us play that we are all little gardeners." Then the children sing " The Little Plant," with motions as if planting.

" Ah, here comes June."

Enter June, bringing a basket of roses.

" Come, July."

Enter July, bringing a lot of flags, giving one to each child. The children then sing the flag song with the chorus:

" Hurrah ! for these three little sisters,
Hurrah ! for the red, white and blue."

" Come, August."

Enter August, carrying a travelling bag.

"It is now September's turn."

Enter September, carrying a key, which, the teacher explains, unlocks the orchard gates and schoolhouse doors, and the children sing "Good-by to Summer."

"Come, October."

Enter October, carrying a big bag of nuts and autumn leaves, and the children sing "Come, Little Leaves."

"Now let us call November."

Enter November, carrying a big basket of fruit and vegetables. The children then sing "How the Corn Grew."

"November has something else in his basket, children. A letter from the President that tells us to stop our work and play for one day, and thank our Father for giving us everything we have. That one day we call Thanksgiving Day, and it always comes in November. At last we are ready for December."

As December enters, a curtain is drawn aside revealing a Christmas tree. And the teacher says: "December brings Christmas and Santa Claus." The children sing:

" O, clap, clap the hands,
And sing out with glee !
For Christmas is coming
And merry are we."

Sleigh bells are heard coming nearer and nearer, till Santa Claus enters. At that instant teacher and scholars wave their flags, and the presents are distributed.

Another festival of the months can be represented in a wholly different way, and the Christmas tree, which is a most important part of the programme, be so arranged as to be exhibited only at the end of the entertainment.

Place on the left side of the stage the person selected to portray the Old Year. He should be dressed in the character of Father Time, with a flowing white beard. Drape him with white sheets, and place near him fagots, twigs and branches to make up an effective background. The New Year should be personated by a young girl dressed in a costume suggesting Hope, who stands by a gate which bears on its rustic bars the figures 1898. The gate

is opened by the New Year for the Months as they appear, being thrown wide open when December, as the Month of the Holy Night, comes upon the stage. When the Old Year and the New Year are in position the actual procession begins.

The Months enter from behind the curtain on the right and come through the gate. Each Month places a tribute at the feet of the New Year, and then passes from right to left, paying tribute to the Old Year, who bows to them as they take their places, standing beside him. The Months, as they enter, remain upon the stage until the end of the entertainment.

January is represented by a child dressed in white. He is harnessed with sleigh bells, and drags a sled filled with snowballs made of cotton wool. He enters through the gate, and salutes the New Year, at whose feet he places a few snowballs. He then hurries off and places himself beside the Old Year, while the precentor, who stands near the gate, calls out: "Ring out the old, ring in the new."

This precentor calls out the name of each Month, and recites a verse appropriate to each one as its representative enters.

Next enters February, which is represented by a young girl dressed as a Valentine. She carries a large heart pierced by an arrow, and places it at the feet of the New Year as the precentor announces February.

March follows, and is represented by a boy, who drives a plow, upon which are placed some hares, such as are sold for filling with candy. These he leaves at the feet of the New Year.

April is represented by a tiny girl carrying a big umbrella. She places some wild flowers at the feet of the New Year and passes on to take her place beside March. As she reaches the gate she pauses for a moment to put down her umbrella, and make way for May and her attendants.

May is represented by a May Queen and her attendants, the crown of the Queen being the tribute to the New Year.

June is charmingly personified by a

"Sweet Girl Graduate" in cap and gown. She enters reading a thesis, and carrying a large bouquet of roses, which she leaves as tribute to the New Year.

July is represented by harvesters. Bundles of grain, brightened by paper poppies, a sickle and rakes, form essential symbols to the decorative figures which bring July in their wake.

August being associated with bathing and the seashore, children in bathing costumes prettily portray this month.

September is represented by a girl in peasant's costume with a basket piled with grapes, which is her tribute to the New Year; October by a girl whose dress is decorated with autumn leaves, and who carries a basket of nuts for tribute.

November is represented by a young man and a young girl dressed in skating costumes, with skates swung over their shoulders. They carry a large cornucopia, with the word "Thanksgiving" on it, which is laid at the feet of the New Year.

December enters next. Its representa-

tive makes neither tribute nor reverence, but all make obeisance to her. A girl dressed as Night, with a large gold star in her crown, enters as the other Months. The gate is flung wide open at her approach. She is attended by two shepherds with crooks. She kneels in the centre of the stage, and all the Months come around her, forming a semi-circle behind her.

At this point the curtain is withdrawn, revealing the brightly-lighted tree; a chorus breaks out with a Christmas carol, and thus the moving tableaux end.

The plan outlined above is capable of much embellishment. The Christmas tree is, in itself, an object upon which much time and thought may be lavished.

HOW TO MAKE A SALAD SUPPER POPULAR

A Salad Supper may be made doubly attractive by the announcement that all the cooking, as well as the serving, will be done by the young ladies of the parish. Salads of every variety obtainable should be served—lobster, chicken, vegetable, cabbage, salmon and shrimp predominating. These should be accompanied by rolls, olives, fancy cakes and cold puddings, with coffee and chocolate.

A supper cooked and served by the gentlemen of the parish might also be attractive.

AN OLD-TIME CONCERT

The interest shown in old-time manners and customs is so universal that any good representation of them is almost sure to be welcomed with pleasure by the majority. Recognizing this fact, most religious societies have, at some period of their history, in their search for ways and means wherewith to replenish their treasuries, given in all its quaint simplicity the old-time concert.

In the old Colonial days when the great and the great-great-grandmothers were young the singing-school was a well-established institution. It was usually held in the village schoolhouse, the schoolmaster often figuring as the singing-master. Thither at regular intervals through the long winter months tripped the grandmas with their escorts. Little did they imagine, as they lifted up their sweet voices in unison with the strong tenors and bassos,

that those same airs, even the very gowns they wore, would at some distant day be reproduced for the benefit of an appreciative audience; yet it may be safely asserted that with the exception of the Colonial tea the old folks' concert is the most popular of the old-time entertainments.

The success of an undertaking of this sort depends largely upon the adaptability for her office of the person having the affair in hand. She must, of necessity, have an accurate conception of the manner in which these entertainments were conducted in our grandmothers' day. She must also become thoroughly imbued with the spirit of that olden time. It should be her care to see that everything is in keeping.

The first thing to be done is to engage the services of those who in her judgment not only possess good voices, but who will at the same time most acceptably personate the characters designated. Next, the members of the chorus having been selected, quaint baptismal names should be

assigned to each, that all may be duly represented on the programme. One has but to go back to old Colonial days to find such names as have in them a flavor of old-fashioned simplicity: Penelope, Honor, Hepzibah, Prudence, Ophelia, Faith, Malvina, Mercy, Perseverance, Content, Deliverance, Remembrance, Comfort, Hope, Patience, Love, Humility, Priscilla, Roxana, Charity and Delight, the men being equally favored, as Ichabod, Repentance, Benajah, Elected, Faithful, Paletiah, Thankful, Increase, Fear, Abijah, Abimelech, Ebenezer, Hezekiah, Philander, Pelig, Josias, Erastus, Solomon, Ezekiel and Jonathan.

Suitable surnames having been affixed, the next important thing to be considered is the music. The songs selected must have, in addition to the quaint homeliness of language and construction, that indescribable swing and "go" characteristic of such old-time airs as "Sound the Loud Timbrel," "Sons and Daughters of the Pilgrims," "Jehovah's Praise," "Strike

the Cymbal," and the like. The leader of the chorus must possess in himself power to stimulate his class to just that degree of enthusiastic vigor needed to give the selections their necessary energy, without which they will prove disappointing.

The tickets and programme, both as regards construction and spelling, must be models of those sold and distributed in days long gone by. It would also be advisable that a few cautions should appear upon the latter as warnings to a too enthusiastic audience against unseemly expressions of delight other than "ye bringing of ye hands together." Young men in the audience may reasonably be admonished to turn away their eyes from "ye women singers" that they may not be unduly embarrassed.

It is always desirable, of course, for each participant to don for the occasion old and much-prized family heirlooms. It is when, from the dark recesses of chest and drawer, are brought forth to the light of day grandma's various belongings

that the interest deepens and the participants themselves receive their share of enjoyment: the old-time gowns, short in the waist, scant in the skirt, all made by hand, and so quaintly picturesque, also the old-fashioned shoulder capes and laces redolent 'of lavender. Here is the high comb that lent dignity to its wearer, and the old poke bonnet, which proved, no doubt, a fitting and becoming frame to a sweet young face long ago.

AN "OLD AND NEW" FEAST

A "Past and Present Supper" is new, and easily managed. Have an even number of tables, half on one side of the vestry for the Past; the other half on the other, for the Present. The Past tables may have all the antique dishes and napery obtainable, be lighted with candles in brass candlesticks, and the attendants dressed in "ye olden style." Baked beans, brown bread, cold "boiled dinner," Indian pudding, pumpkin pie, doughnuts, cheese and spice-cake form an attractive and appropriate bill-of-fare. The Present tables, in contrast, may be as elaborately decorated as is possible, lighted by piano or table lamps, and the ladies, serving as waitresses, dressed in modern costume. Escaloped oysters, cold chicken, lobster salad, angel-cake and snow puddings are suggestive for a list of Present food.

AN EVENING OF CRADLE SONGS

The participation of children in any form of church or Sunday-school entertainment adds so greatly to its interest and attractiveness that an evening devoted to the "cradle songs" of the different nations, in which the little ones of the community may assume the principal characters, cannot fail to attract a large audience.

The services of as many little girls as possible should be secured; the larger the number the prettier the stage effect will be. Those with dark hair should be assigned to the parts of the Japanese, Spanish, Italian, French, Russian, Indian and African mothers, and the golden-haired ones reserved for the English, German and Scotch mothers.

The first number of the programme should be a lullaby song, and the stage set to represent an ordinary nursery. When

the curtain rises to the music of the piano (which should, of course, be hidden) about thirty children, dressed in long white night-gowns and frilled night-caps, enter from different sides of the stage, each child carrying a doll in her arms and singing a lullaby, while they stand in double line rocking their dolls in their arms. After some simple kindergarten exercises with piano accompaniment the children leave the stage, returning almost immediately with candlesticks instead of dolls, and singing Stevenson's "In Winter I Get Up at Night." The curtain then falls slowly upon the little ones as they march to bed.

For the next scene the stage should be quite clear, except for a row of eight chairs at the back. As the curtain rises eight maidens, dressed as Scotch mothers, in plaid frocks with white aprons and kerchiefs, appear. They carry dolls in their arms, and singing the Scotch cradle song,

"Baloo, baloo, my wee, wee thing,"

enter from either side of the stage, and after marching and singing their lullaby, they place themselves at the back of the stage. The largest children should be selected for the Scotch mothers.

As the first bars of the pretty Russian cradle song,

"Lullaby, my pretty baby,"

are played, eight little Russian mothers, in crimson, fur-trimmed frocks, high caps and white aprons, should come in and seat themselves in the chairs, singing to their dolls.

Then the music should change to slower time, and the Japanese mothers, dressed in frocks of many colors, high head-dresses and curiously-shaped white aprons, may enter. In their right arms they should carry their dolls, and in their left hands large red fans. After marching in single file across the stage several times, they seat themselves upon the floor, with their feet crossed, directly in front of the little

Russian mothers, waving their red fans slowly as they sing their cradle song:

"Sleep, sleep on the floor, oh, be good and slumber."

Then, singing the German cradle song, with which every one is familiar,

"Lulla—lullaby, hush my babe, and do not cry,"

there may come in eight little German mothers carrying their dolls tightly folded in their arms. They should be dressed in dark blue cotton frocks, spotless caps and aprons, and have their hair braided closely. At the conclusion of their lullaby four of them should march to the right and four to the left of the group already formed.

Then may come eight little Italian mothers, dressed in red frocks with white sleeves, black aprons and red caps. In their arms lie their dolls, as they sing their song, "Ninna Nanna," which begins:

"Dormi, dormi, o mia bambina."

When they finish their song they stand in front of the German mothers.

Then, to the air of

"Slumber, slumber, darling, the old mocking-bird is singing,"

eight little Spanish mothers, with red skirts, white and black spangled boleros and yellow sashes, holding their dolls in their arms, enter. As they march up and down the stage they place their dollies very tenderly upon the floor before them while they play their tambourines and sing their cradle song with the chorus:

"Hi-cho, chimicho," etc.

They then slip their little tambourines under their sashes, lift their dolls carefully, and place themselves in a line in front of the little Italian mothers.

Then, after a few quick bars from one of the old plantation melodies, the dear little African "mammies" may come in, dressed in bright-colored chintz frocks, white aprons, and with red bandannas upon their heads. They carry their dolls

Effective Decorations at a Fair in a Parish House

very tenderly, and walk up and down, singing their own slumber song, and finally place themselves in front of the Spanish mothers.

Next, to slow music, the little Indian mothers, chanting the American Indian cradle song:

"Nic-nac no-shin nady," etc.,

may enter. They are dressed as squaws, and carry their papooses upon their backs. They then group themselves in front of the little African mothers.

To the pretty air of

"Hush, my baby, sleep; soon my little child will slumber,"

come the dainty little French mothers, singing their slumber song, and carrying their dolls in little wooden cradles. They finally arrange themselves in front of the centre group, while eight tiny rocking-chairs are placed upon the stage, and to the familiar air of

"Rock-a-by, baby, on the tree-top,"

eight little American mothers, clasping their dolls tightly in their arms, enter, and seat themselves while they sing:

"When the wind blows the cradle will rock."

As soon as their slumber song is finished all the children on the stage join in singing,

"Sleep, baby, sleep,
The little stars are the sheep," etc.,

all the little mothers rocking their babies in perfect unison, and forming a pretty tableau for the curtain to fall upon.

A TEA TEST SOCIAL

Something novel for an evening's entertainment would be a "Tea Test Social," which may be held in a church parlor. The letter T or its sound is the keynote to the whole. Have prepared for each person a folded card with pencil attached. Written or printed on the folded cards is the Tea Test. Each "kind of tea" should have the corresponding number, with blank space for filling in the answer on the opposite side of the folder.

The Tea Test:

1. What our forefathers fought for.
2. A total abstainer.
3. A carpenter's instrument.
4. "——, thy name is woman!"
5. The greatest thing in the world.
6. Forever and ever.
7. Something new under the sun.
8. The mother of invention.
9. Faithful allegiance.
10. The crown of woman.

11. The best policy.
12. "Sweet are the uses of ——."
13. The soul of wit.
14. The "Four Hundred."
15. Mother Eve's failing.
16. A witty retort.
17. To laugh.
18. The power of the age.
19. Beauty's temptation.
20. The religion of civilization.

Allow twenty minutes for the test. Then, at the tap of a bell, let the participants exchange cards and check off the answers as they are read by the one in charge.

If any decorations are used they should be in green and white, suggesting the leaves and blossoms of the tea plant. The refreshments, which may be sold for a small sum, may properly consist of any edible beginning with T.

A MOTHER GOOSE MARKET

The Mother Goose Market may be held in a private house, but a hall is more satisfactory, as a greater number of booths or tables may be used and a prettier display made. By making each person who assumes a character responsible for the carrying out of his or her special part of the affair, the burden may be pretty evenly shared, and the objection to having two or three persons overtaxed for the benefit of the many be avoided. Should an entrance fee be decided upon, "the king who was in the parlor counting out his money" may be seated at a table near the door, making an imposing first impression in his royal robes.

"Mistress Mary, quite contrary," may preside over a flower-table and sell small plants in pots as well as buttonhole bouquets. She should wear a garden hat and a pretty cotton gown. "Little Nannie

Etticote's" booth or table may be appropriately used for the sale of colored candles, pretty candlesticks, paper shades, Chinese lanterns—everything, indeed, pertaining to lights. Nannie should wear a white gown and on her head an imitation candle consisting of a cardboard cylinder covered with glazed cambric, at the top of which there should be a small bunch of tinsel representing light. Match-boxes also are appropriate wares for her to have on hand.

"The Farmer's Wife," with her sleeves rolled up and a big apron on, carrying a small basket of vegetables, employing her time paring them with the carving-knife, which she may also use in cutting off the tails of the "three blind mice," will prove effective. She may also have a display of chocolate mice and also the little Chinese ones, which so closely resemble the real creature as to make a nervous woman hesitate even to touch them.

"The Queen of Hearts" should be dressed in white, with a great many hearts,

cut out of red paper, scattered over her skirt. A gilt paper crown with a heart in front, a necklace of tiny hearts and a belt of graduated hearts, will all aid in emphasizing the character. Her wares, of course, consist of various kinds of tarts, while sugar hearts, pincushion hearts and anything one may fancy in that form may find place.

"Jack Horner" must be on hand, of course, with his pie—the latter made in a dishpan and consisting of bran in which are placed all sorts of small cheap articles, such as tiny dolls and other toys. The pan is covered with yellow-brown paper, and as each purchaser "sticks in his thumb and pulls out a plum" he pays a dime for the privilege. This is sure to be popular with the children. "Jack," who must, of course, occupy a corner, should be arrayed in the style of the old-fashioned schoolboy, with a flowered calico apron, gay stockings, short breeches with deep ruffles, and laced shoes.

"The old woman tossed up in a basket

to sweep the cobwebs off of the sky," should have a pointed cap, a big apron, and a gay shawl over her shoulders. Her booth, containing brushes and dusters as well as brooms and baskets of every kind, will prove remunerative.

"Little Miss Muffet," in quaint costume, seated on a "tuffet" of cushions covered with a green curtain or table-cover, may have various kinds of toy spiders, such as are to be had at Chinese stores, and cobwebs of fine wire. Above her table a large cobweb should be placed.

The refreshment booth is properly under charge of the "old woman who lived upon nothing but victuals and drink."

At the "Baa-Baa Black Sheep" table woolen articles of all kinds should be displayed, and "Simple Simon, going a-fishing with his mother's pail," should have charge of the fish-pond.

"King Cole with his fiddlers three" should occupy a prominent position, and play lively airs at intervals during the evening. If the Market should be held

at Easter, among the characters there should be the owner of the "black hen" that laid "good eggs for gentlemen."

There are many other characters which will come to mind readily as appropriate for this entertainment, but enough have been described to indicate the possibilities of the bazar. Over each table or booth a placard should be hung giving the name of the occupant. "Mother Goose" herself, in the brilliant costume depicted in her books, should move about briskly, introducing her various children to the guests and praising their wares. The music for the occasion should consist of "Mother Goose" melodies, sung by young people representing characters which have no appropriate articles for sale, thus dividing the labor.

PUZZLE PATCH-WORK FOR YOUNG PEOPLE

All arrangements for this social should be a mystery except to those who have the affair in charge. The hints here given are simply suggestions, which must be enlarged upon and carried out in accordance with the wish and convenience of committees.

Tickets are sealed in envelopes marked "Not to be opened until ——. Any envelope presented with a broken seal will not admit the bearer." On entering, the ticket-holder is half or wholly masked; then, attended by four torch-bearers, also masked, he is conducted with marked attention and pomp to a curtained room, where seven mysterious oracles, each dressed in Oriental costume, read the cipher contained in the envelope. The last of the seven proclaims the interpretation of the cipher—usually some witty

sentence of prophecy; then the newcomer is conducted to the reception-room, and, without introduction, joins the company.

Each person is disguised in costume, and naturally prefers to wear a mask or veil; or, each may assume some character and challenge the company to guess it.

The entertainment, if literary and musical, becomes a mystery, since the performers are curtained from sight and the audience must guess who they are. . An amusing feature may be made of the "Court Minuet," in which the performers all don their clothing face backward, then go through the slow, measured steps of the minuet, bowing backward instead of forward. Heavy veils are worn by all upon the back of the heads. A pantomime is announced, the story to be guessed by the audience; or a charade, to be interpreted by syllables, is presented.

The supper-room proves the greatest puzzle of all. Tables are set and everything is artistically arranged; but, alas! all must be taken on trust, for every dish is

covered. Confectioner's paper, and silver, gold and bright-colored tissue papers are cut and fashioned by every sort of device to hide cakes, pies, biscuits, meats, etc.; and the distribution of the dainties is all by chance. No two pieces of the same kind of food are set side by side; so the dish that favors one may disappoint his neighbor.

Then there are cakes handsomely decorated to be won by guessing their weight, and ring cakes by guessing the section which contains the jewel. Mystery bags, daintily fashioned, are eagerly bought for the treasure that is sure to be found in one of them. A fishing tackle baited with coin rewards the angler with—who knows what? Customers are mystified by pound packages, all on sale at uniform price. In fact, the whole arrangement of the party is, from the beginning, a delightful mystery.

A MYSTERY TEA

While there is "nothing new under the sun" there are new ways of combining old things, and in this day of search after unheard-of and pleasing combinations the "Mystery Tea" seems particularly amusing.

Upon entering the room, you receive from one of the entertainment committee a card, with pencil attached, upon which are the numbers from one to ten, with a blank space after each. This is your menu card, and you are expected to put a cross or check mark after each number you wish served to you, the first order being limited to five numbers, the second to two.

Suppose you have checked numbers one, two, seven, nine, ten; the serving waitress will take your card and shortly after will set before you a glass of water, a roll, a piece of cake, a doughnut and an apple. Your second order may read five and eight;

in which case you will get a cup of coffee and a toothpick.

Follow the waitress out into the kitchen, and over the table, convenient to sight and rapid reading, you will see the following list:

1. Glass of water.
2. Roll, buttered.
3. Slice of tongue.
4. Piece of cheese.
5. Toothpick.
6. Pickle.
7. Cake.
8. Cup of coffee.
9. Doughnut.
10. Apple.

The numbers may be increased, or other articles substituted for the modest ones listed here, but the idea in all cases is the same. One orders always in complete ignorance of what he will receive, and not only mystery, but merriment, prevails.

AN INITIAL PARTY

Somewhat intellectual in character is the "Initial Party," which requires considerable mental dexterity on the part of the participants. A list of twenty questions is made out by a committee of three, and these lists are distributed to the guests. To them comes the work of answering the interrogations in words beginning with the same letters as their own initials.

A RAINBOW SUPPER

A "Rainbow Supper" is pretty and attractive. Seven tables are needed, or fourteen, if the parish is large, or the tables small. Each table is decorated with one of the seven primary colors: violet, indigo, blue, green, yellow, orange and red. The decorations may be made of colored tissue, and consist of a strip down the centre of the table; and fringed napkins, mats, and shades for the globes, all cut from the colored papers. The menu may consist of scalloped oysters, cold meats, a few kinds of salads; rolls, cake, cold puddings in moulds, and coffee.

A "LEMON SQUEEZE"

A church, to give a successful entertainment nowadays, must have the faculty of offering something rather novel. In many a town this may be accomplished by announcing that there is to be a "Lemon Squeeze."

The admission tickets should be printed on lemon-colored cards; or, upon white card with a lemon printed across the face. As inducements for a large attendance, offer prizes, which it might be advisable to place on exhibition in some prominent place beforehand.

It will require at least three men at the door, where there should be a table, with blank books and pencil. As each person presents the ticket, he or she is requested to write his or her name and guess as to the number of lemon seeds in a jar; the number is then written on small lemon-colored cards, and given to guessers for

reference. Any one desiring to make more than one guess can do so by paying five cents extra; or, instead of allowing each person a free guess, a small table may be tastefully arranged, with three or four attendants, and a small fee be asked. An appropriate first prize for this would be a design of lemons painted on canvas and prettily framed; and for the second prize, a scarf with lemon or lemon-blossom decorations. Of course, absolutely nobody should know at the start how many seeds the jar contains.

In a prominent part of the room have a long table, with at least four attendants. Upon the table there should be fruit-dishes filled with lemons, four good-sized bowls (the yellow mixing bowls will answer nicely, or fancy deep dishes can be used), four small plates, four lemon-squeezers, four knives, four blank books and lead pencils; also, towels. Under the table have four dishpans. Sell the lemons, and in the presence of the purchaser cut each one open, press the juice

into a bowl, and carefully place the seeds upon the plate and count them, after which the seeds (be careful to remove every seed from the plate) and the rest of the lemon can be consigned to the dish-pan under the table. Meanwhile the purchaser enters his or her name in the blank book, and attendant places against the name the number of seeds found in the lemon. The purchaser having the highest number wins the first prize, which should occupy a prominent place upon the table. It may be, for example, a lemonade-set. The booby prize, a lemon-squeezer, tied with a lemon-colored ribbon, should be given to the purchaser whose lemon contained the smallest number of seeds.

Near this table have the lemonade-stand, where lemonade is made in the presence of all. This table should be provided with a large bowl of sugar, ice, water and straws, all in lemon-colored dishes, and a stone jar completely hidden by lemon-colored cloth or paper; or, the latter may be dispensed with, and the lemonade made direct in the

glasses—when ordered. The lemon juice for this purpose is obtained from the bowls at the next table. Have upon the centre of each table in the room a high dish of lemons. Frosted lemon pies and cakes are also good things to have on the tables.

Menu cards should have a lemon, or cluster of lemons, at the head, which may easily be painted in water-colors by some one gifted in this respect; or, they may be cut in the shape of a lemon, from yellow card-board. A bill-of-fare may be arranged as follows:

Lemon Pie
Lemon Snaps
Lemon Wafers
Lemon Biscuit
Lemon Cake
} served with either Coffee, Tea or Chocolate.

Lemon Ice-Cream and Cake
Lemonade
Lemonade and Cake
Lemon Soda-Water
Lemon Soda and Cake

with prices against each article. As every one does not like lemon cake, have some

cakes merely flavored with lemon, or have only the tops frosted and decorated with the candies which come in the form of lemon slices; they look pretty, and are good imitations. If meat and salads are desired, they should be garnished with slices of lemon or lemon leaves.

At the candy-stand there should be sold lemon drops, lemon sticks or any variety of candy containing lemon flavoring.

A pleasing and profitable attraction is a lemon tree filled with lemons. The lemons are made from silesia, or any goods desired, and are filled with cotton, a prize being hidden therein. After filling, the upper part is basted together so they can easily be opened, and they are either pinned or tied to the tree. If properly fastened, they present a natural appearance. If a lemon tree cannot be procured, a large oleander will be a good substitute. The lemons should contain small prizes, and be sold at a uniform price; or, they may contain more expensive articles, such as thimbles, rings or almost any article of

jewelry, and be sold accordingly, each lemon being plainly marked with price. You will require a large number of lemons, as they sell rapidly.

A GREEK TEA

In a country parish, where the young people are largely called upon to pay off the church debt, a "Greek Tea" may be found a successful novelty. Twelve young ladies, the taller the better, may be chosen to do the honors. They must, of course, don the classic Grecian costume, with its flowing draperies and girdled waist. Such costumes are effective when made of cheesecloth, and appropriate girdles can be made of gilt or silver curtain chains. The hair should be bound with the regulation fillet, consisting of three narrow bands of silver or gold braid, bound well on the front of the head, and fastened beneath the Grecian knot at the back.

Four of these classic maidens receive the guests, four escort them into the tea-room, and the remaining four may preside at the tea-table, where the ribbon or flower deco-

rations take the form of Grecian chains, and a "Greek" cake holds the place of honor. The cake is made of modern eggs, sugar and flour, and is a large square one, iced over with chocolate. On this chocolate are letters of the Greek alphabet, done in white frosting.

During the reception a short programme of music and recitations should be carried out. "Parthenia," the story of a Greek maiden, is an appropriate selection. Should it be deemed best to hold this entertainment in the evening, tableaux could be introduced, and a higher rate of admission charged.

An Umbrella Fair

EVERY-DAY DOLLAR PARTY

The majority of churches would be glad to obtain three hundred and sixty-five dollars in one evening, and they could do it readily and with great attendant enjoyment through the "Every-day Dollar Party." Church workers agree that any plan which interests the young folks and divides the work among a large number is sure to be successful. The plan of the "Every-day Dollar Party" is simple and practicable. The year is divided into quarters, months, weeks and days, and the officers are classified thus:

New Year		President
January, April, July, October	The first months of each "quarter"	Vice-Presidents
Twelve Calendar Months		Executive Committee
Easter Day		Secretary
Christmas		Treasurer

The president supervises the work in general and presides at the meeting of "Months," and the vice-presidents take charge of their respective "Quarters" of the year. The latter also assist the executive committee and serve as presiding officers at the Quarter meetings. Each Month calls to her aid four helpers, named respectively First, Second, Third and Fourth Week. Each Week must find seven helpers to become her Days—each helper taking one Day, the extra days of the month, over twenty-eight, being also looked out for by Month. The year in this way is divided into three hundred and sixty-five Days, with no person directly responsible for more than one Day. Each Day is pledged to secure at least one dollar, but more may be turned in, as there is no limit set.

It is a good plan to distribute "day-boxes," pretty, plain boxes of convenient size with a slit in the sealed cover, after the fashion of an improvised bank for pennies. Each box is marked "day-box"

on the cover, and the owner's name and date of the "day of jubilee" upon the front. Placed in a conspicuous spot in the home, it invites contributions from family friends. Special honors in the form of prizes may be conferred upon the Day, Week, Month and Quarter presenting the largest sum on the opening of the boxes on the "day of jubilee."

The jubilee takes the form of a festival. If possible, let well-spread tables be arranged to represent the "round year." The centre of the room has a circular table, at which sit New Year and Father Time, both appropriately garbed. At this table sit the four Quarters of the year, wearing costumes representing the four seasons—spring, summer, autumn and winter. The sun is in its yellow glory, the moon in silvery robes, and the planets, which serve as evening and morning stars, are in costumes bearing their own special emblematic symbols. All are picturesquely grouped about the central round table.

Twelve tables, representing the twelve months, are placed so as to form an outer circle. The special head of each month presides. Her costume suits the season. The twelve signs of the zodiac are chosen as the special emblem for each month's table, and are used in the costuming, also in table decoration.

Four Weeks sit at each table, wearing respectively the four "quarter signs" of the moon. The days of the week may be variously represented, some as special holidays, while others betoken the special work of each day, as Monday, washing day; Tuesday, ironing; Wednesday, cleaning, and so on. Some of the weeks may contrast the costuming of Pilgrim and Colonial and Century-ago days with those of the present time. Other weeks may suggest the old rhyme:

"Monday's child is fair of face,
Tuesday's child is full of grace,
Wednesday's child is merry and glad,
Thursday's child is sorry and sad,
Friday's child is loving and giving,
Saturday's child works hard for a living;

But the child that is born on the Sabbath day
Is lucky and bonny and wise and gay."

Another interesting feature is the representation of the special holidays—New Year's, Washington's Birthday, Inaugural Day, Easter, May Day, Independence Day, Labor Day, All Hallow E'en, Thanksgiving Day and Christmas. These are to be represented by persons dressed to indicate the idea, who may assist by suitable recitation, song or tableau.

If preferred, this idea may be carried out in a bazar of the year, each section of the calendar year being represented as suggested for the festival. The arrangement of tables may be the same—the booths being decorated to indicate the special season of the year. A pageant of the whole year, each day suitably represented, would be a delightful feature of the occasion.

A POPCORN SOCIABLE

A "Popcorn Social" may be made a very enjoyable church entertainment. At this the ladies receive necklaces of strung popcorn tied with gay ribbons; the gentlemen, watch-chains in corresponding colors. When the latter find necklaces to match the watch-chains, the popcorn pairing is completed, and the man leads his partner to a pair of scales, where they are both weighed, the difference in weight deciding what his supper will cost him—the schedule being one cent per pound. The supper should be made in touch with the name of the entertainment by introducing sundry dishes made of corn.

KING'S DAUGHTERS' SOCIAL

A pretty entertainment may be planned by a King's Daughters' Circle, to be advertised as "A Modern War of the Roses." The Circle should be divided into two parties—the Red Roses and the White Roses—each of which conducts a supper-table at opposite ends of the long room in which the entertainment is held. The warfare consists in seeing which faction can show the larger receipts at the close of the evening's entertainment.

Above the door of the room there should be hung a large Maltese cross, the badge of the Daughters of the King, made of silver paper and wreathed with red and white roses. Chinese lanterns, in the two colors, are strung from wall to wall, and the gas globes are covered with rose-colored shades. In the alcoves at each end of the room stand long tables, one blushing with its wealth of crimson, the other pure and

white as its dainty roses. Smaller tables are grouped about in great numbers for the accommodation of the patrons. The large tables are made to look very attractive by the use of banquet lamps with red and white shades, and decorations of smilax and red or white roses. The alcoves in which they stand may be made gay with drapings of cheesecloth. Palms and potted plants add to the pretty effect.

The menu cards at the Red tables are in the shape of roses and tinted a rosy red, while the cards of the Whites are of white cardboard, to each of which is fastened a white rosebud. For the supper the Reds may furnish hot oysters, potato salad, rolls, coffee, strawberry ice-cream, and cakes covered with red frosting, and tiny pickles, while the Whites may offer dainty oyster sandwiches, cheese sticks, vanilla ice-cream and fancy cakes covered with white frosting.

At various points about the room have a lemonade well, a pretty booth laden with home-made candy, and a table full of

fancy-work. Little flower girls should flit through the crowd, carrying trays of fragrant roses, and pages, clad in white or red, should run hither and thither, each proclaiming the merits of his faction. At the door stand two little boys, one dressed in red and one in white, each holding a large cardboard sign on which is written the appropriate menu. The members of the Circle act as waitresses, being gowned in dainty dresses of red or white cheesecloth.

At intervals during the evening music and recitations should be given, as well as a bright little sketch of the struggle between the houses of York and Lancaster.

This entertainment may be made as elaborate or as simple as is desired. The roses used in the decorations may be made of red and white tissue paper.

FOR A COLD WINTER NIGHT

A "Russian Tea" is attractive on a cold winter night. The vestry may be decorated with the Russian colors, intertwined with those of the United States. Fur rugs and robes may be spread about, and, if there are girl waiters dressed in peasant costume, this feature will be a pleasing one. The costume should be the regulation dark skirt, white waist and brightly-colored bodice, with white cap for the hair, as the correct Russian peasant costume would be uncomfortable and difficult to arrange. Tea may be served from Russian samovars, or urns, on round tables, and a variety of cakes and sandwiches, with olives, passed. Black tea of a superior quality may be used, as the Russian caravan tea is rather expensive. A slice of lemon should be placed in each cup before filling. Sugar may be used, but, of course, no cream.

A "CATCHING PARTY"

The church ladies who advertise a "Catching Party" capture at the very start the curiosity and interest of the people. Were they to announce, instead, a "Fishing Lunch," many folk might guess at once that it meant a lot of lunch baskets or boxes placed in an improvised pond, to be fished out by the assembled company; the duplicate lunches to be eaten by duplicate parties. But a "Catching Party" is quite another affair, though in reality it is only a novel form of lunch fishing.

Instead of boxes and baskets, the ladies prepare pretty fishes for holding the lunches. These are made out of rather stiff card or bristol board of the color nearest fish color that can be obtained. Cut the material first in oblong shape—say twenty inches long by four or five inches wide. Then cut one end of it in a rounded point, the shape of a fish's head,

and the other end to form the tail and small part of the body. One piece must be the pattern for cutting all the rest. Mark, with ink or pencil, the eyes, and where the head joins the body ; also make other lines to form the curve of the sides. Sew the pieces loosely with coarse thread, or tie them with twine the whole length of the back. Then bend the cardboard to form the shape of a fish ; also to make room for the lunch. Tie with ribbons across the stomach, making a firm loop at the mouth, by which the fish may be lifted when caught.

The fishes are then divided, one-half being marked "Lady," the other half "Gentlemen," each lady's number being duplicated by a gentleman's. There are two ponds, where the two kinds of fish are placed separately. By all means make the ponds as realistic as possible, by using a mimic rockery or bank of greens. The banks must be built high enough to conceal the mermaids or mermen who preside over the fortunes of the hook. The ladies

fish from the gentlemen's pond and *vice versa.*

When all have been caught, the duplicate numbers are matched, and it is decided who are to lunch together. Before eating, the lunches must be weighed. Whichever pair holds the lunches whose combined weight is most, wins the highest prize and the honor of making the greatest catch. In one of the fishes a "lucky-bone" (a ring or some other trifle) is concealed.

After the lunch the "mermophone" gives the music of the mermaids or mermen. Upon a curtain of some dark color, the corners and sides of which must be fastened firmly, four or eight large white fish or mermaids may be painted or pasted. The figures should be from five to six feet tall and proportionally large. A few charcoal strokes will do much to make them quite realistic. Where the fishes' or mermaids' heads belong, let there be holes made just large enough for the singers behind the curtain to push their faces through.

AN EVENING OF LIVING BOOKS

For the entertainment known as A Circulating Library, about fifty girls should select names of books which they are to represent, and dress themselves in a way that will best express the idea. The girls are all catalogued according to their book names and stationed behind a large curtain.

Catalogues are held by five or six librarians, who call the books from behind the curtain when they are asked for, and they are given into the hands of the borrower for fifteen minutes. An orchestra plays, and the partners may have a little chat or promenade. The girls are all masked, which greatly increases the fun, for they are only known by their book names, and their identity becomes the subject of much speculation. At the end of each fifteen minutes a large bell is rung, whereupon all the books are to be returned to the library,

to be taken out again presently by other (or the same) subscribers.

Twenty-five cents is the fee for a single book, and one dollar buys a subscription ticket, which is good for the whole evening. Twenty-five cents admission to the hall should be asked. Have seats arranged in rows around three sides of the room, for delighted spectators who do not wish to participate.

Some of the dresses may be pretty, some funny, and some exceedingly clever. "Under Two Flags" may be indicated by draping the American and English colors and wearing two tiny flags in the hair. The girl who personates "Looking Backward" may wear a pretty mask on the back of her head arranged with frizzes, and a lace mantilla which conceals the real face of the wearer. "The Woman in White" describes itself, likewise "Red as a Rose is She."

COLONIAL TEA

Church entertainments in which children take part are always attractive, and a Colonial tea given by little people is one of the most delightful suggestions that can be offered.

Children from five to ten years of age should be chosen, and their costumes ought to be suited both to the Colonial period and to the characters assumed. The costumes should be true in every detail to the period represented. If it is not possible or practicable to hire costumes, they may be all, even to the wigs, designed and made without the aid of a costumer. Patterns for each garment required may be ordered by mail at leading pattern stores. The special features of the entertainment are the supper or "tea," march, music, history or story, and *tableaux vivants*.

Tables, conveniently low, to accommo-

date guests in kindergarten chairs, are spread with simple but palatable food. A stately squire and dame preside at each table, dispensing hospitality to their tiny Colonial guests after the fashion of their day; small serving men and maids in costume assisting.

While the children are enjoying their supper their elders may be served in less formal fashion.

After supper the children may engage in marching for fifteen or twenty minutes, then take part in a series of tableaux representing various scenes in Colonial life. Those should be selected which represent the fortunes of domestic life in its happiest moods. The following order of arrangement is excellent:

First, an orchestral or piano arrangement of national airs. Second, a brief story explaining the tableaux about to be given. Third, tableaux. The stories must be simple in form, easy rhyme being preferred, spicy, amusing and well told. They may be read, but it is far better to

select good reciters from the Colonial band, giving to each a story to be rehearsed at the proper moment. The tableaux may be arranged behind the curtain while the musical numbers are performed and stories told before the assembled company, so that there may be no tiresome waits between the story and the picture.

A GYPSY ENCAMPMENT

The Gypsy Encampment proves successful as a substitute for either fair or bazar. In decoration, costume and general arrangement it aims to reproduce the picturesque life of that semi-barbaric race, utilizing these features for indoor rather than outdoor purposes. Instead of the president and other subordinate officers who usually manage fairs, the leaders on this occasion may be a gypsy queen and chief and their attendants.

Instead of tables for selling goods, booths with tent-shaped tops decorated with branches of greens and bright-colored buntings—red, yellow and blue predominating—may be substituted. Attendants at the booths should, of course, be dressed in gypsy fashion—the women in peasant waist, bright-colored skirts with stockings to match, low shoes, jaunty ca-

potes, and showy ornaments; the men in loose blouses, high boots with trousers tucked in at the tops, broad-brimmed hats, bright-colored scarfs, and sashes with heavy tassels.

Young girls in costume should be stationed about, selling oranges, apples, popcorn, peanuts, flowers, lemonade, etc.

One charming feature of a Gypsy Encampment might be the presence of tambourine players—little girls from eight to twelve years old, about a dozen in number—trained to accompany the violin and piano. Boys, also, in costume, might assist, playing "bones" or clappers. These would form a capital orchestra. This tambourine drill must not fail to form a part of the entertainment. Any ingenious person with a reasonable knowledge of the different attitudes of tambourine-playing may easily arrange a series of changes which the girls may practise together, always in perfect time, allowing eight, sixteen or thirty-two counts to each change, as the music may require. A selection of

music in 4-4 time will prove best for such a purpose.

A gypsy wedding also will prove a novelty. It should aim to reproduce as nearly as possible a wedding among the Roumanian gypsies of the present time, whose habits of life have, many of them, been borrowed from civilization. The wedding may, if desired, be represented by tableaux; yet a better idea of it may, perhaps, be gained by arranging for the ceremony and the assembling of the guests in the following manner: A piano or an impromptu orchestra of some kind may open the ceremony with a selection in 4-4 time of some spirited march tune. The march to the wedding, which should take place upon a platform, may be led by the tambourine girls in single file; then should come the boys playing clappers, next the bride leaning upon the arm of the gypsy queen, then the queen's attendants and other women guests. The bridegroom's procession opens with the bridegroom leaning upon the arm of the chief, then

the chief's attendants and the other men guests ; the tambourine girls and clapper boys playing continuously, while attendants and guests bring baskets laden with gifts for the bride. The march should then go on by a serpentine path, each person following directly the person who precedes him, until at last the guests come around to their places in the following order :

Men attendants and guests, women attendants and guests ; gypsy chief, groom, bride, gypsy queen ; clapper boys, tambourine girls.

The women guests each in turn courtesy to the bride while offering her their gifts, which may consist of bright scarfs, jewels, or strings of beads. The bride, as she receives the gifts, places them upon a rustic table, which should stand in the centre of the platform. After this the men must present their gifts, each one kneeling before the bride as he offers his gifts. When all the gifts have been presented, the bride and groom should join their right hands

The Ferris Wheel as a Gift-Carrier

together; the chief, stepping behind them, should lift his hands above their heads, the guests all standing with bowed heads, the music stopping for a moment of perfect silence until the nuptial knot is tied. The bride and groom then join hands, the queen and chief likewise, lifting their hands as high as possible to form an arch.

The music should begin again and the march be renewed with quickened step, led as before by the tambourine girls, all passing in turn beneath the arched hands. This time the bride and chief, the groom and queen, join hands, and the march proceeds as before. At last the bride and groom once more join hands, the guests marching away from the platform, the queen and chief being the last. In the retiring march, the chief leads away the bride, and the queen the groom.

While the wedding is in progress sales may be going on at the different booths. The wedding gifts may be sold by auction for the benefit of the church treasury.

It will be necessary to have a liberal supply of greens, trees and flowers, also of colored bunting. The Encampment would be a failure without bright decorations.

CARNIVAL OF LANTERNS

A Carnival of Lanterns furnishes a brilliant and beautiful entertainment for Thanksgiving evening. Lanterns are to be used without stint in decorating. They are, also, by every device imaginable, to become a part of the novel and picturesque programme offered.

Chinese lanterns of every size, color and style are always obtainable and always pretty. These may be bought at moderate cost; but if the festival is arranged with intent to raise money for carrying on church or charity work, a considerable sum may be saved by manufacturing the transparencies.

Medium-sized Chinese lanterns are best for general use in decorating lawns and large rooms. The tiniest patterns may be utilized as plate souvenirs, though these cannot be lighted. They are also pretty for decorating cakes and pastries.

A handsome centrepiece can be arranged by placing an oval-shaped mirror, with glass side up, upon the table, covering the frame with autumn leaves and intertwining grapes, oranges, apples, bananas and other fruit. Set inside this border, upon the edge of the mirror, a line of lighted lanterns of a size just large enough to hold candles. Then suspend above these, upon gas fixtures or chandelier (a tall piano lamp will do), a dozen lanterns, more or less, decorating them with smilax falling to join the border of the mirror. With the mirror's reflections the effect gained is of an elaborate lantern display.

Sometimes several mirrors are so arranged that double, triple and quadruple reflections are obtained with charming effect. For grotesque display Jack-o'-lanterns made of pumpkins are desirable. Really artistic heads may be fashioned by excavating the pumpkin with a cheese-knife until the entire inner part is removed, leaving but the yellow rind; then, tracing carefully with ink the face and

feature lines, set the "Jacks" away until the ink is dry. Cut places for eyes, nostrils and mouth, being careful not to bungle, then crown the heads with fanciful hats or bonnets with open tops. Set a light inside each, and the result will be a series of studies well worth the attention of guests.

A lantern march or drill takes an important place in this carnival. Marching in single file, by twos, by fours, by platoons, in circles, in chains, in serpentine paths, may all be managed even by a novice. The drill is executed in the same order as military drill. Costumes ought to combine our national colors. Each person should decorate both lantern and costume with some kind of fruit, flower, grass or grain representing the fruitage of the year as appropriate to Thanksgiving.

A space covering at least forty square feet must be reserved in the middle of the hall, the guests being seated to face the centre.

Twenty-four, thirty-two or forty-eight

are convenient numbers for the march and drill. Instead of a gun, each participant carries a slender pole, not more than five feet and a half long, at the end of which the lantern is securely fastened. These lanterns must be lighted.

Another popular feature which has proved successful is the Merchants' Pageant. To the lanterns used and described above, a good advertising display may be added, thus :

The young people solicit the patronage of business firms in town, asking merchants to furnish from their stock the most attractive articles that can be used for decorating both the transparencies and the costumes of those who carry them.

The tradesman pays for an advertisement displayed in this pageant. He buys tickets for himself and family, and his clerks and customers are also solicited to buy tickets. The banners and transparencies are elaborately and tastefully fashioned, and the costumes may be beautiful. One

banner announces in large type that dress trimmings may be bought to advantage at the store of ——, whose handsomest fringes, bangles, gilt ornaments, etc., garnish both the banner and the costume of the young lady who carries it. Another, a locksmith's advertiser, is decorated with shining keys. A druggist's representative wears a dress trimmed with sponges, with a necklace of tiny bottles.

A KLONDIKE SOCIABLE

One of the latest ideas for a church entertainment is a "Klondike Social." This may be held in the church parlor, which should be decorated profusely with potted plants and miniature trees imbedded in wooden boxes painted green and filled with earth. If the walls, doors, furniture, etc., are draped with yellow bunting it will serve still further to emphasize the fact that gold is the keynote of the entertainment. Hang, wherever possible, fish cut from yellow pasteboard, as Klondike is the Indian name for "plenty of fish." The admission fee may be a piece of silver wrapped in gold paper, and the doorkeeper should be a young lady dressed in yellow cheesecloth trimmed with tinsel.

As each admission fee is paid, another little girl, dressed similarly, hands the guest a toy shovel tied with yellow ribbon, and explains that the visitor is entitled to

" stake a claim " anywhere in the grounds. In these claims, which are located in the flower pots and boxes, have been hidden golden treasure in the form of bonbons wrapped in gilt paper. Each person is given the right to unearth five nuggets; if she wishes more she must deposit another silver piece, and obtain another shovel, which will entitle her to another claim. Some claims will, of course, be barren. The person who obtains the greatest number of nuggets is entitled to the first prize, which may be a gold watch-charm in the shape of a pick. The prize to the least successful one may be a tiny miner's lamp. These prizes are awarded by the chairman of the Church Entertainment Committee.

At one end of the room a refreshment booth may be arranged, at which the young ladies presiding may be dressed in yellow, with yellow caps, gold tinsel belts, bracelets and collars. The tables, covered with yellow cheesecloth, may be decorated with goldenrod or chrysanthemums, and

piled with refreshments suggesting the frozen North. Three colors, white for snow, yellow for gold, and brown for earth, should predominate. The refreshments should consist of lemon and orange water ice, oranges, whipped cream, cakes iced with orange, chocolate and lemon, bonbons tied in gilt paper, and cocoanut cake and wafers. For the refreshments only a moderate price should be charged.

LADIES OF THE WHITE HOUSE

When the time comes for the annual church entertainment, let each member of the Entertainment Committee select a picture of one of the ladies of the White House, and agree, as far as possible, to prepare a costume that shall make of her a living copy of the picture she has chosen, and then to permit herself to be marked "1," "2" or "3," as the case may be, and, upon some stated evening, to appear as one of the exhibits at a revised "Mrs. Jarley" evening.

Only one dress rehearsal will be necessary, this being required for the best arrangement of footlights, draperies, etc. The tickets may read as follows :

AN EVENING WITH MRS. JARLEY

Wednesday, November ninth

In the Sunday-School Building

Doors open at 7.30 Price, ten cents

Refreshments Extra

A temporary stage should be erected, and upon the stage a representation of an immense picture frame should be placed, within which, when the curtain is rolled up, there should stand those who have undertaken to represent "The Ladies of the White House." At one side stands a modernized "Mrs. Jarley," with a long gilt cane in her hand. The figures are marked 1, 2, 3, etc., and all stand perfectly still while "Mrs. Jarley" makes the following little speech:

"The pictures which I will show you to-night, ladies and gentlemen, have been brought together from all parts of the United States. They have been chosen with infinite care and research solely for your amusement. They are genuine articles, I can assure you, ladies and gentlemen, life size and very natural. These pictures represent ladies who have, at some period in the history of our country, presided over the White House. The management has not been able to secure the latest design in footlights, and you will occasionally observe a strange effect, as if these pictures were trying to keep from laughing. But it is all due to the lights, and is really an optical illusion.

She then proceeds to call off the exhibits as follows :

"Exhibit No. 1.—The character of the woman represented in this picture was as beautiful as her face. Her husband was a President who exerted a strong influence over affairs of his day. He served two terms and inaugurated the 'spoils system,' having turned nearly seven hundred of the rascals out whom he found in office when he took command. He was a famous General, and is often referred to, in a familar way, by a well-known nickname, given him because of the toughness and sturdiness of his character. His wife, whose picture is here shown, died and was buried at their Southern home called the Hermitage.

"Exhibit No. 2.—This is a woman whom the nation delighted to honor. She probably made more people happy during her occupancy of the White House than any other woman who has ever occupied that exalted position. When she first appeared at public receptions much comment was made upon the plainness of her attire, and her 'old black silk,' as the newspapers called it, was greatly bewailed in court circles. To please the society element, she afterward attired herself as fashionably as heart could wish upon public occasions. One of her customs, however, she would not alter. She was determined to have no wine or intoxicating liquor served at the White House

while she was mistress there. At the first State dinner she was overruled by the persuasions of the Secretary of State, but ever after that she asserted her supremacy, and pure cold water was at a premium at all occasions.

"Exhibit No. 3.—I hasten to assure you, ladies and gentlemen, that this was one of the ladies of the White House, lest you conclude from her headdress that she represents a 'big Injun.' If fine feathers make fine birds this is surely quite a fine bird. Her husband's administration was uneventful. He served but one term and was defeated in the race for a second. He was a staunch Democrat, a native of New York, and bears a typical Dutch name. During his term of office occurred a great financial panic known as the panic of '37.

"Exhibit No. 4.—

" 'A hero was her better half,
Of our young country the strong staff.
The British redcoats put to flight.
He nothing did but what was right.
He never on a railroad went, and never rode a bicycle.
His wife belonged to no smart club,
More to her taste the washing-tub.
She read by no electric lamp,
Nor heard about the Yellowstone.
She never saw a postage stamp
Nor ever used a telephone.

She lived before these days of ease.
By wire she could not send dispatch ;
She filled her lamp with whale-oil grease,
And never had a match to scratch.
But in these days it's come to pass
Machines make living rather tame.
We've all these things, but then, alas !
We miss old lady—What's-her-name?' "

Of course, these are merely samples of the exhibits.

At the close of the picture exhibition refreshments of a simple sort may be sold.

PAGEANT OF COLONIAL DAYS

An historical pageant, strictly speaking, is made up of a series of *tableaux vivants* arranged in chronological succession to represent certain periods of history. Sometimes these pageants take the form of magnificent processions in imitation of the pomp and splendors of the Court glories so notable during the reign of Henry VIII. In other cases series of *tableaux vivants* are arranged to represent the costumes, characters and events peculiar to some particular historical epoch. A reader or historian, either by descriptive text or poem, explains the meaning of the scenes represented. Music suited to the nature of the tableaux, and if possible belonging to that period, continues during their exhibition. In some cases the characters are made with good effect to speak the exact words which history accords to them.

The arrangement of such tableaux is an art scarcely inferior to that of painting or sculpture. There are many things to be considered in their preparation. In the first place the persons chosen to represent the characters must look their parts ; their costumes must be true to the style of the period, even in the matter of coiffure or the trifling detail of shoe-buckle and garter. Then the size of the stage must be considered. With a large stage it would be absurd to prepare a tableau with only three or four persons represented ; on the other hand, with a small stage it would be equally absurd to attempt to picture the broad blue Atlantic, the Mayflower with its crew and Plymouth Rock all in sight. Instead, the picture may give with admirable effect the pilgrims coming up the shore with an Indian chief extending to them the hospitalities of the new world, as represented in Sargent's famous picture, " The Landing of the Pilgrims." Discretion must be used in arranging for the lighting. A reception at the Court of

France cannot be too brilliantly lighted nor the color be too strong in tone ; while a scene which would represent simple folk and quiet country life should appear as if under a soft and subdued light.

Of all the periods of our own American history none is better suited for representation by tableaux than that of Colonial days. The costumes of that time may be made out of the cheapest fabrics. Furniture of Colonial pattern is to be found in many households. Wigs constructed from flax, short trousers, knee-buckles, long stockings, low-cut shoes, the dresses, shawls, bonnets, etc., of that period may be easily obtained or imitated.

A tableau of " The Landing of the Pilgrims," to be represented by an eager group of men, women and children coming up the sandy beach, would be effective; an Indian chief dressed in skins, feathers, with moccasins bound upon his feet, with arm extended in sign of welcome ; several of the women upon their knees in a prayerful attitude in token of gratitude

The Chimney Corner on Christmas Eve

for their safe deliverance from the perils of the deep.

"The Courtship of Miles Standish" is another good subject. Miles Standish lost his wife, Rose, during the winter of 1621. His mind soon turned toward pretty Priscilla Mullins, with the wish to make her his wife. He became so much engaged with the affairs of the Colony that he had little or no time for courting. So he asked his friend, John Alden, to plead his cause with Miss Mullins. This John consented to do. He found sweet Priscilla at the wheel spinning, and asked the momentous question. Priscilla gave him no answer, but naïvely asked in reply: "Why don't you speak for yourself, John?" The final answer is indicated by a succeeding tableau, which shows the happy pair receiving the parson's blessing.

"The Banishment of Anne Hutchinson"; "Banishment of Roger Williams"; "Massasoit Granting Plymouth to the Colonists"; "Kitchen in a Colonial Mansion"; "Colonial amusements—the

stately Minuet"; "The Paring Bee"; "Overboard the Tea Goes"; "The Ride of Paul Revere"; "Minute Men of Lexington"; "Battle of Bunker Hill"; "Washington Taking Command of His Army"; "Reading the Declaration of Independence," etc., etc., are all interesting subjects for tableaux, and may be added to the list described. National songs and airs may well be introduced between the tableaux.

The grand tableau at the close should, if possible, include all who have figured in the preceding tableaux. Singing the "Star-Spangled Banner" by a full chorus, during the waving of the Stars and Stripes, would prove a fitting and a patriotic conclusion.

A CORN FESTIVAL

The rapidly-growing interest among Americans in favor of maize or Indian corn as the national flower or plant suggests a maize festival, in which the varied features of the evening lend their aid in portraying the beauty and significance of this emblem. The question as to whether or not corn (maize is preferred, since corn is the generic term for all grains) can be used effectively in decoration seems to have been settled once for all. "First the blade, then the ear, then the full corn in the ear."

The rear of the platform should be banked with maize (made out of paper) in all the glory of a full harvest. Pillars, too, should be wreathed with unhusked corn gracefully arranged among the long-bladed leaves of green paper imitations of corn leaves, while upon the walls should be

hung long, braided strings of ripened ears of corn.

The special feature of the evening is the procession, which may be led, say, by a young lady wearing a genuine Zuñi costume ornamented with rich and costly girdle, and bearing upon her head an earthen jar filled with ears of corn. Next comes John Alden with pretty Priscilla Mullins. She carries a plate upon which are a few grains of corn, representing Jamestown and Plymouth. After these come several maidens bearing emblems representing consecutive periods of American history. Their costumes are fashioned out of soft, clinging material in corn color and pale green, somewhat after the Greek style, with long, full trains garnished with corn leaves, plumes and tassels.

Such articles should be on sale as dolls having body and head made of a cob of corn, over which a frock and shawl, and bonnet made out of real corn husks colored and fashioned in exact imitation of a

pretty doll's costume, are neatly fitted. Receipt books containing directions for cooking corn in many different ways also may be sold.

The supper should consist of such good things as corn soups, corn and chicken croquettes, Indian pudding, corn omelet, corn oysters, creamed corn, corn patties and fritters and succotash, also old Virginia batter-cakes, pones, hoe cakes and hominy bread, popcorn, and brown-bread ice-cream.

The table decorations should combine the two colors—corn color and pale green—and the waiters should wear pretty costumes in keeping with the idea represented.

Edna Dean Proctor's Columbian Harvest hymn, set to music, may be sung by a chorus. The harvest season should be chosen for this festival, when genuine cornstalks, leaves, tassels, etc., may be had for the decorations.

In order to test the decorative and artistic qualities of the various flowers—

the rose, lily-of-the-valley, violet, pansy, daisy, poppy, goldenrod and, lastly, maize —let the churches in their bazars set apart a pavilion to each of these flowers or plants, giving to the decoration of each the best work possible. Then add to this the offering of prizes for designs that include the flower each artist prefers. Still other prizes should be offered for the best essays and poems setting forth the claims of each special flower or plant. Then, again, offer prizes to such musical composers as may be induced to lend their art in behalf of either flower.

When the work is completed open the fair to the public. Sales may be carried on in these pavilions, as in the usual way at church bazars, if desired; but the crowning evening of the series should be the one in which the drawings are exhibited, the literary and musical numbers are presented and the prizes awarded.

THE THREE FATES

To be a success it must be a surprise. That is the only objection to publishing this idea. You want a small committee; not more than three must be on it, and they must be bright and discreet.

After some music have somebody announce, at the end of a flourish of trumpets: "Hear ye! Hear ye! Be it known unto this company that in the room above you the Three Fates are at work, spinning the threads of your lives. You are all invited to pay a visit to their workshop and receive a hint of what they have for you."

Thereupon the company in procession passes upstairs to a room which has heretofore been closely locked. Entering, they see at the end of the room, framed in by draperies and lighted from Roman lamps, a startling and vivid tableau, which any one who knew Michael Angelo's pic-

ture would at once recognize as his conception of the Three Fates. The ladies representing the Fates should be chosen for unusual height, slender figure and strongly-marked features. A skilful use of charcoal and powder will make them appear to be a hundred years old. The costumes should be simply sheets, draped effectively in large, classic folds; and there should be knotted turbans on the heads. Clotho sits by a spinning-wheel; Lachesis holds the thread with sadly-imploring eyes turned upon Atropos, in whose hand are the shears. An owl is perched in the foreground. Above all appears the following inscription:

"Spin, spin, Clotho spin,
Lachesis twist, and Atropos sever;
Sorrow is strong, and so is sin,
But only God endures forever."

A powerful impression is made by the picture. The spectators move on, as directed, to an opposite door, where each receives from a child's hand a card bearing

a bit of prophecy or personal characterization. One child gives cards to ladies, another to gentlemen. Returning to the rooms below, an hour follows in which the guests compare their fates.

You may ask, "How were the cards made up?" Chiefly of quotations, witty or wise, to be found in calendars and collections; the more piquant and personal they are, the better.

A LITERARY CARNIVAL

Each winter seems to find people more and more alert for fresh and novel ideas suited for entertainments. The plan of a "Carnival of Books and Book-Makers" may offer some suggestions for a fair that may be varied and enlarged to an almost unlimited extent.

Popular authors and their works give the keynote to the affair, each chosen one being, as it were, the presiding genius of his respective department. Thus the refreshment-room, with its neatly-spread, flower-decked tables and tempting menu, might well do honor to Frank R. Stockton —a little stuffed gray animal over the door immediately announcing "The Squirrel Inn."

The fancy-tables should be divided among different writers, one, named for William Makepeace Thackeray, being a veritable "Vanity Fair," with its bewilder-

ing collection of gay knickknacks. A second booth would be charming if built in Gothic style for Hawthorne's "House of the Seven Gables," the wares being prettily exhibited on broad sills at the windows; while a third, glittering with gold paint or covered with gilt paper, would brilliantly represent Mr. Charles Dudley Warner's "Golden House," as well as a veritable "paradise of dainty devices."

The aprons and iron-holders, the dusters and tins, the jars of home-made pickles and preserves, and all the other practical articles, might fitly be domiciled in a structure quaintly modelled after a Knickerbocker cottage of olde New Amsterdam, and disposed of by Dutch maidens, garbed in the rainbow-hued petticoats, trim bodices and quilted caps of the early Colonial belles, and so paying a graceful tribute to Washington Irving.

There is little doubt that a candy-table served by a band of Palmer Cox's Brownies —half a dozen boys and girls dressed like these fantastic wee folk—would do a

thriving business and attract a goodly crowd, while the color scheme should be further emphasized in the decorations and by a preponderance of chocolate bonbons.

A dozen books might serve as sponsor for the flower bower, but perhaps the most striking idea would be to fashion it of sheaves of grain and the white lilies now so perfectly imitated in crimped paper, naming it after Ruskin's "Sesame and Lilies." The subdued tints of the framework, too, would help to throw out to advantage the bright-hued blossoms there offered for sale. Not so new, but strikingly appropriate, would be Samuel Woodworth's "Old Oaken Bucket" for the lemonade well, if it could be arranged with rough stones, ferns and moss filling in the crevices, and graceful vines trailing over the rocks.

A prominent feature of modern fairs is the mysterious package-table, where various things, of more or less value, are purchased blindly, and surely for this no one could choose a more fitting title than

W. D. Howells's "World of Chance"; while the "Battle of the Books" might be waged at the counter where the attractive literature of the day tempts all purses; the name of the author, perhaps, proving a happy augury for "swift sales and swift returns" in the desired coin of the republic.

But no carnival of this sort should be without its cosey corner, where visitors can find comfortable seats, and where tea and chocolate are served, together with a dainty wafer or sandwich. This pleasant nook may be dedicated to the genial "Autocrat," Oliver Wendell Holmes, and here guests are bound to linger to rest awhile and enjoy a chat "Over the Tea-Cups."

Side shows help materially to swell the fund, and an "Old Curiosity Shop" would be likely to prove attractive, whether the curios were veritable antiques loaned for the occasion, or whether it took the form of a burlesque art gallery, which is sometimes exceedingly clever. A blonde maid, as Dickens's "Little Nell," might receive

the admission money and sell the catalogues, while an aged man, hobbling with a cane, might describe the exhibit in a cracked and quavering voice.

Over each department should appear its selected name in fancy letters, and, when possible, a portrait of the chosen author.

MOSAIC BAZAR

The following combination of special features makes an attractive and conveniently arranged fair. It adjusts itself readily to a large hall, or to a room of moderate size. The booths or sections for carrying on the sales are to be arranged thus:

On one side of the room there should be a series of arcades supported by pillars. These arches, carefully covered with marble oilcloth, then wound with evergreens, are very handsome. Under each arch, upon tables and in show windows, fancy goods are displayed for sale, and the usual traffic of a bazar goes on. The costumes of attendants are, of course, Grecian.

In the centre of the room a circular table, arched to a pinnacle, stands crowned with the American flag. This is elaborately decorated with evergreens and flowers. Paper flowers are best for deco-

ration, as they do not fade. Flower girls, dressed in white muslin, with pink, red, blue or pale green sashes, sell fresh bouquets, cut flowers, blossoming plants in pots and boutonnières; also pretty baskets tied with handsome ribbon bows to match the colors, in exact shade, of the flowers with which the baskets are filled.

In one corner of the room an ice palace is built, modelled in Gothic style. The framework of the façade and sides is constructed of thin, narrow boards; then covered wholly with white cotton cloth. Large, low lattice windows are arranged to swing wide open, and through these ices, cool drinks and choice confections are served to customers. The palace walls are covered with cotton wool sprinkled with frost powder. A good imitation of icicles is made by pulling the cotton wool in long, ragged points at the edge of the roof, and sprinkling these with a thick covering of powdered isinglass. Colored lights inside the palace give a pretty effect.

Another corner is devoted to the cave of

Aladdin, where dimes and dollars are exchanged for mysterious-looking packages supposed to be a part of an ancient treasure trove. The cave is covered with evergreens, artificial rocks and yellow earth, supposably real gold dust. Inside red lamps light up gold and silver valuables, also bric-à-brac and choice antiques, said to have been exhumed from the lowest depths of this enchanted cavern, "all on sale at a fair price." Charms, favors, rings, jewels and "curios" make this an attractive corner.

AN ORANGE FESTIVAL

There are so many different ways of serving "color teas" and "letter teas," that one is often puzzled which one will be so novel as to attract and entertain the guests. It may be thought desirable to combine two ideas; for instance, an "orange" and an "O" tea, naming it, perhaps, an Orange festival, the O being printed after little Joe's direction, "uncommon large." In that case, if there be a long list to select from, the committee may well be chosen from the O's, thus: Mr. and Mrs. Oldham, Mr. and Mrs. Orwell, Mr. and Miss Osier, and so on. If the list is limited other names may be capitalized, thus: Mr. and Mrs. HOOd, Mr. and Mrs. BrOwn, Miss BOOth and Mr. BOnd.

In order to make sure of the number and a large number of guests (an assurance that must never be lacking), and that the

A Christmas Pantomime

tables be supplied amply with suitable food, it is necessary that the parish list be divided into smaller lists by which the committee may make sure that every family is called upon. The number of tickets promised, and the quantity and kind of contributions for the table, may then be reported to the chairman.

The above details are indispensable to the success of church or charity festivals where the object is to raise a goodly sum of money.

The tables should be covered with orange-colored cheesecloth, or mosquito netting over white cloth. Either may be bought by the piece for four or five cents per yard, or plain white tablecloths, decorated with orange-colored tissue paper, may be used. The cost of the American manufacture is ten cents per quire. The English make, which is much finer, costs thirty-five cents per quire. Four quires will decorate and furnish napkins for two hundred guests. It may be ordered of almost any stationer.

A pretty plan for decorating with tissue paper is as follows: Cut the paper in strips three inches wide. Slash these in form of fringe, making the slashes a third of an inch wide, at least. The fringe is then easily crimped by using a knife or scissors to crowd the slashes between the thumb and first finger, pinching them well, so as to form firm creases. Several thicknesses of the paper may be cut and crimped at once. Pin these fringed strips upon the cloth at the edge of the table (not for a border to the tablecloth), putting on one or more rows as desired. Table napkins, nine inches square, fringed and crimped, may be made out of the tissue paper.

Tasteful mats are made by folding sheets of colored paper, first double, then in squares, then in triangular form. Cut the edge of the folded paper in diamond-shaped holes of different sizes. When unfolded and laid above the white cloth these mats are very ornamental.

Platter mats, also, are made by pasting orange-colored paper upon cardboard cut

in proper form. Then fasten a full fringe of crimped paper about the edge, which must appear outside the rim of the platters.

Handsome centre-pieces can be easily arranged by lining with paper, fringe to come beyond the edge, glass dishes that stand high, so graded that the largest size is at the bottom, the smallest at top; these may be decorated with fruit or flowers, or both. Colored dishes and glasses also add to the effect. Orange frosting and garnishing—by using the yelks of eggs only for icings and salads, and orange peel, cut in odd shapes, for meats—insure novel and pleasing touches.

Draperies for windows may consist of festoons of orange-colored paper or cloth and baskets of flowers, hoops covered with orange paper and twined with paper flowers, butterflies, Japanesque form of decoration; all may be utilized in various ways to beautify the room, the orange color, of course, predominating.

The bill of fare may be limited to such

articles of food as begin with the letter O. A few suggestions may be helpful:

Old Government Java (coffee).
Old Hyson (tea).
Oleomargarine (butter).
Orangated Porko (ham).
Old Boston Comforts (baked beans).
Our Staff (bread).
Orangeade.
Orange à la Salade.
Oysters., etc., etc.

In case a larger range is required, the food may be named thus:

TOngue, FOwl, COnfections, etc., etc.

Peasant costumes for young ladies are decidedly pretty and well suited for those serving at the tables:

Blouse waists; velvet bodices; full, bright-colored skirts; stockings to match skirt; low shoes and fanciful white caps trimmed with orange ribbons.

The Spanish costume is preferred for young men: velvet coat, knee trousers, black stockings, low-cut shoes, broad som-

brero, sash of orange-colored silk; or, the simpler form of wearing necktie and handkerchiefs in the desired color will do.

It is impossible to do more than suggest novel features for entertainment. Their elaboration must rest with the committee in charge.

Choruses of orange girls, guitar and tambourine players and jinglers of fairy bells (such as are used for trimming reins for boys' harness), and boys playing bones and light-weight drums, may accompany the piano. This combination gives pleasing and effective music, well suited for an occasion of this kind. The *tempo* of the music should be in 4-4 time. A chorus may be arranged thus: Young men in Spanish or ordinary costume may be selected. From quite stiff pasteboard cut the letter O, just large enough to surround their faces and about three or four inches wide. Cover this with orange-colored paper. Pendant from the sleeves and skirts of their coats, oranges may be arranged.

A curtain at the rear of the platform should conceal the children. When it is withdrawn, they move with the appearance of automatic action to the front of the platform, their faces set squarely toward the audience, and their bodies held with the rigidity of soldiers on drill. Various suitable musical selections, well committed to memory, nursery rhymes, medleys, familiar poems, "Mary's Lamb," etc., may be sung, the performers employing simultaneously the same gestures and attitudes. When retiring after each number, they step backward with soldierly precision and wait for the curtain to conceal them from the audience.

The above suggestions may be carried out in connection with a musical and literary programme. The same ideas may be carried out in lawn parties where tables are to be set out-of-doors. The lawn may be decorated with orange bunting, and pretty mottoes in yellow lettering may be arranged upon the grounds.

BOOT AND SHOE SALE

This entertainment is not so formidable as it sounds from its name, and it has the great merit of combining a bazar on a small scale with some practical and evident charity on the part of each attendant. Send out the notices of the sale on small brown cards cut in shape like a man's boot or a lady's slipper, announcing on each that "A Boot and Shoe Bazar," admission by package only, will be held on ——— evening, in the parlors of the church. At the bottom put a note: "Guests are expected to bring for charitable donation an old pair of boots, shoes, gaiters or slippers. Such gifts will secure admission."

Outside the entrance to the bazar place two large boxes, into which the bundles of old shoes should be placed until they are afterwards distributed among the poor, An official of the bazar, dressed in the costume of a shoemaker, with cap and

leather apron, should stand at the door and charge a small admission fee to all those who are not provided with bundles.

Within the door there should be a counterfeit "Old Woman who Lived in a Shoe," who, for five cents, should hand out small bundles containing shoelaces, button-hooks, shoe-button cases, dolls' shoes, shoe-shaped match-boxes, etc. There should be two counters, at one of which should be sold bedroom shoes and slippers, shoe bags and cases, knit leggins, evening rubber overshoes and gaiters, and fancy articles made in the shape of shoes or slippers. At the other, a notion counter, there should be button-hooks, shoe-horns, laces, mending-cases, packages of shoe buttons, needles and cottons, and bottles of shoe blacking and russet-leather dressing.

A "RILEY" ENTERTAINMENT

A "Riley" party may prove to be a profitable entertainment. The decorations of the church parlors may consist mainly of paper, artistically entwined about pillar, post and picture. A large picture of James Whitcomb Riley should be placed upon the wall facing the entrance, and over it, in pasteboard letters, some familiar lines, such as—

> "When the frost is on the pumpkin,
> And the fodder's in the shock."

The young people who take part should be dressed to represent Riley's characters, and several may preside over the booths. At one, "'Lizabeth Ann, she can cook best things to eat," may sell cakes and pies. At another Riley's poems and photographs may be sold, and at still another "The raggedy man! He works for pa," may knock down apples from an improvised apple tree as fast as he can sell them.

While all are busy buying and tasting the good things, there may appropriately be given a representation of the time when

" ' The old band ' marched in—
And stylisher and grander tunes; but
Somehow—anyway
I want to hear the old band play
Sich tunes as ' John Brown's body ' and
' Sweet Alice,' don't you know?
And ' The camels is a-comin' ' and
' John Anderson, my Joe.' "

And the impromptu band may play them. Later in the evening some of the Riley poems should be recited.

A GRIDIRON SOCIABLE

As chafing-dish parties are not wholly new, a successor, in the form of a "grille gathering," has become popular. At this "Gridiron Social" the couples are mated by tiny silver gridirons tied with ribbons, and the lady cooks her escort's chop or he cooks hers, according as she finds him before he discovers her in the mating. This "Gridiron Social" may be conducted by means of gas-stoves. Of course, the apron which covers the pretty frock is to be bought by the man for whom the cooking is done, and a *chef's* cap and apron must be purchased by the lady if the man has to take his turn at the grille.

AN EXPERIENCE PARTY

The idea of this party is not wholly new, but the elaboration of it admits of so much variety that each experience is a novelty in itself, and the result in dollars earned is sure to be a success. The mode of operation begins with the issuing of pledge cards a month or six weeks before the party is to be held. Upon the face of these cards is the following promise, which each individual, willing to earn or give a dollar, fills out and signs:

EXPERIENCE PLEDGE

I, ————————, agree to earn a sum not less than one dollar, which I will contribute to the —— Church or Society at the coming Experience Party.

Upon the reverse side of the card is the following:

NOTE OF EXPLANATION

"An Experience Party is a pleasant social device for raising money to carry on church work.

Each person agrees to earn by his or her own personal effort not less than one dollar, and as much more as possible, by doing some kind of unusual work. A variety of occupations adds interest to the enterprise, since at the Experience Party all are requested to bring written account (rhyme preferred) of when and where and how the money has been earned—or the report may be given orally. Two prizes are offered—the first to the one who earns the most money; the second to the one who writes the best Experience story. The generous coöperation of all the friends of the church is earnestly solicited.

"Per order of the Committee."

Much depends upon the work of the special committee assigned for securing as many signers of the pledges as possible—fifty signers being a guarantee of fifty dollars. In a church where the membership is large, five hundred or more signers may be obtained. In most cases those who earn one dollar are not content to stop there, but go on to earn five, ten, and some even reach the sum of fifty dollars. One young lady, a student in one of Boston's colleges, managed to earn more than sixteen dollars. She mended gloves, sewed

on buttons, blacked boots and ironed handkerchiefs and neckties for her friends. She made and sold at least fifteen pounds of nut candy. She wrote a spring poem, for which a friend paid two dollars, then sold copies of the same at twenty-five cents. She improved her physique by walking to save car fares, and cooking dainty dishes and doing extra work in the kitchen, for which she was paid servant's prices. One lady, who kept a half dozen house servants and a coachman in livery, earned a dozen dollars making with her own hands curds, which she sold for use in one of the best city hotels, while another wrote an account of her earnings, set the same to music, and sang it for pay in the drawing-rooms of her friends.

Among the church ladies there may be a merry barter in the line of cakes, pies, jellies, etc., each selling the special confections in the making of which each was known to excel. A lady whose forte is doughnut-making may sell several dol-

lars' worth of the cakes, and may also put the receipt into rhyme upon dainty cream-laid paper, and sell copies at twenty-five cents apiece. Here is a jingle that may be used:

"One cup of sugar, one of milk;
Two eggs beaten till fine as silk.
Salt and nutmeg (lemon'll do);
Of baking powder, teaspoons two.
Now lightly stir the flour in;
Roll on a pie board not too thin;
Cut in diamonds, twists or rings.
Then drop with care the doughy things
Into hot fat that briskly swells
Quite evenly the spongy cells.
Watch with care the time for turning;
Fry them brown—just short of burning.
Roll in sugar; serve them cool.
Price—a quarter for this rule."

The Experience Party may be managed in connection with a supper with the poems and stories offered; or, the company may gather in a social way, and the "experiencers" give their stories informally. Upon entering the room they register their names and the amounts earned. At one party a little fellow eight years old

gave the following account as his experience: "I earned fifty cents collecting bills for my father, and a half dollar for minding my own business." A lady who could not manage to earn a dollar, wrote in jingling rhyme a brilliant account of how she saved one hundred cents—a penny here and a dime there—while a college man fashioned an epic entitled, "How I've Been Experienced," giving a graphic account of how his time and strength and wit and dimes had been employed for earning other people's dollars. Another gentleman gave a historical account of the origin of the Experience idea, how it had been evolved by reason of an abnormal brain power into an enormous head, without bodily members, which lived just long enough to proclaim the idea and then vanished from sight, having served as one link in the grand chain of evolution.

No doubt Experience Parties will, in many cases, take the place of bazars, fairs, etc., which involve so much more labor, and necessitate so much more expense.

FESTIVAL OF MONDAMEN

Most successful among church festivals are those which reproduce old New England merry-makings. Such a one is the "Festival of Mondamen," the name being suggested by Longfellow's beautiful poem, "Blessing the Cornfields," the following lines from that poem being taken as the motto:

> "Let us gather in the harvest,
> Let us wrestle with Mondamen;
> Strip him of his plumes and tassels,
> Of his garments green and yellow."

The vestry-room at the rear should be used to represent the barn. Hay and straw decorations cover the walls. Stocks of unhusked corn stand here and there among barrels and boxes, rakes, shovels, scythes, baskets, ox-yokes, harness, etc. In the centre is a heap of unhusked corn. Shoe and salt boxes, also milking stools

and old-fashioned chairs, are arranged for seating the huskers. Chinese lanterns are plentifully added to the stable lanterns in general use. The "barn," when tastefully arranged, makes a pretty picture in itself.

Soon the old farmer and wife in old-time costume appear—he with a few more stools, she bearing an armful of chintz-covered cushions. They chat pleasantly in old New England fashion over their preparations until a chorus of happy voices singing a merry harvest glee heralds the arrival of the guests, who are welcomed warmly with real New England hospitality. The company group themselves around the corn-pile and go at their work.

The old farmer calls upon his guests for songs, choruses, recitations, etc., etc. Their responses furnish the evening's entertainment, and the variety offered is unique. The city friends sing, play and recite in modern fashion, while the old folks and country lads and lasses sing

St. Nick and His Reindeer

many versed songs and ditties and offer whistling, jewsharp and comb choruses and "chop wood" in rhythmic measure to the music of fiddle and fife.

The feast is wholly a melange of corn in various appetizing forms, the serving of corn chowder being the feature of the supper. Cornbread and cakes; corned meats and fish; cornstarch used in a variety of choice confections; dainty dishes decorated with sugared popcorn; plate souvenirs of corn balls, to which quotations and couplets suited to the harvest are attached, also pumpkin pie and other old-time husking goodies, make up the bill of fare.

Young ladies who assist in serving wear corn-colored dresses and caps, and young gentlemen serve in aprons, caps and neckties of the same color. Tablecloths and napkins of corn color are suitable and pretty, and in room decorations this color should prevail. Yellow chrysanthemums are well suited for floral garnishing.

A NOVEL SUPPER

A " C. C. Supper " is novel, and attracts the curious. Each comer should receive a menu, which consists of cold carved creature, cold clapper, cordial cheer, creature cheer, crystal clear, cereal compounds, cucumbers cured, churned cream, cuisine compounds by competent cooks, country cousins' comforts. These, in order, will be: cold roast or corned beef, cold tongue, coffee, tea, water, breads, pickles, butter, cakes and Washington pies, doughnuts.

THE BIRTHDAY PARTY

This is a charitable affair at which tea, coffee, chocolate, ice-cream, sandwiches and cake are mingled with pleasant converse in aid of some church charity. Prior to the occasion small silk bags are sent to the different members of the congregation, attached to cards of invitation to be present at a "Birthday Party" on a certain evening and at a certain place. Beneath the invitation is written, printed or engraved, any one of the following verses:

"The deed done for charity's own sweet sake
To your conscience no lasting burden need make;
You will be welcomed with feelings so hearty,
If you only will come to our birthday party."

"This birthday party is given to you.
'Tis something novel, something quite new;
We send you each a little sack,
Please either send or bring it back
With as many cents as you are years old—
We promise the number will never be told.

Kind friends will give you something to eat,
And others will furnish a musical treat.
The Social Committee, with greetings most hearty,
Feel sure you'll attend your own birthday party."

"We send you, kind friends, invitation most hearty
To be in attendance at our birthday party.
We ask a small favor, pray don't think us bold,
Drop herein a penny for every year old;
If the years of your age your care not to tell,
A dollar or more will answer as well.
If other engagements should keep you away,
Your bag filled and sent may our grief thus allay."

It is further explained that the little bag is intended to hold your contribution to the special charity for which the entertainment is given, which should consist of as many pieces of silver or copper coin as you are years old. Of course, some people who are sensitive in regard to telling their age will prefer to give a round sum—half a dollar or a dollar.

GOOD IDEAS FOR CHURCH SUPPERS

Young people, and sometimes the older, enjoy a basket supper. At such suppers enough for two persons is put in a dainty basket and the lady's card is placed within. The baskets are then sold by auction to the gentlemen, each of whom finds the lady whose card his basket holds, and they are supposed to take their supper together.

A "Pink Tea" is pretty with the decorations in pink; and cakes and confections made pink with the strawberry coloring may supplement the usual menu.

An "Orange Tea" may have orange-colored decorations; oranges served and used in many ways which will suggest themselves.

A "Chocolate Tea" sounds rather ambiguous; but the decorations may be of chocolate-colored paper, and chocolate served as well as tea; the cakes to be iced or flavored with the delicious compound.

DAINTY ARTICLES FOR FAIRS

Even such a thing as an ordinary hearth broom may be transformed into a thing of beauty by covering the wooden top with a piece of brocade. Silver or gold fringe half conceals the bristles, and the handle is wrapped in plain or embroidered ribbon. This same plan may be adapted to a plain clothes-brush; that is, it may be covered with brocade, and, instead of fringe, a narrow, gold galloon may be fastened on with tiny tacks. This makes a pretty addition to one's toilet table.

Circular boxes for holding elastic bands are convenient. They are made of cardboard covered with brocade, the stitches uniting the sides being concealed by a narrow silk cord or band of galloon. The box and lid must be lined with satin. Telegram cases are made of fine white linen. The words "Special Glad Tidings" are painted on the outside in green

and gold, and a pole and wires in a dashing sketch decorates the cover also. The telegram slips are held inside with triangular corner pieces of linen. An inch-wide green ribbon of a pretty shade runs through the centre of the book and is tied in loops and ends at the top. The case is made over a foundation of stiff muslin, and folded together to the centre, then neatly sewed at the edges. The joining inside is hidden by the ribbon which passes over it.

Bags for holding soiled lingerie are made of colored linen, and worked in flax threads or cotton. They may also be very simply arranged by sewing together two towels which have effective borders and deep fringe. The tops of the towels are turned over, and a stitching forms a casing in which a ribbon is run to draw up the bag. A stitching must run across the lower part of the bag just above the ornamental border; thus the bag is formed. The word "Lingerie" may be worked across in Russian stitch. A travelling

case for a sea voyage is made of dark-blue linen, bound with red or white braid. There are six pockets, in which brush, comb, slippers, etc., may be placed. One pocket, lined with oil-silk, is necessary for a sponge, and has a flap with a button. A border is left across the top, on which the words "Bon Voyage" are embroidered. A useful case for ordinary travel is made of blue linen, bordered with white braid. There are various pockets marked in white; viz., brush, comb, sundries.

Pretty cases for night dresses are made of silk, trimmed around with a frilling of folded silk or a ruffle of lace, and a ribbon twisted diagonally across, with a bow at either end. They may also be made of sateen or pretty cretonne, and edged with a frill of sateen to harmonize with the prevailing color.

A charming coverlet can be made of dark-blue silk, with a border of white linen, on which is worked a scroll design in three shades of blue crewel, and finished off with a broad frill of blue silk.

Simple coverlets are made of India silk or foulard.

Pretty cases for pin books are made of silk, or brocade, or even of plain white or gray linen, with daintily-embroidered little blossoms of blue, pink or yellow. The cover is bound with narrow ribbon and the pin book is fitted in it, the paper flap being removed. Three holes are pierced through the lower edge, and ribbon is run in and out and then tied around the case in a bow.

Pretty sachets, which are simple and inexpensive, are made of fine cambric handkerchiefs. The handkerchief is embroidered in each corner with a flower. A piece of silk, nearly the size of the handkerchief, is used for lining, the corners being rounded off. The silk lining is filled with cotton in which violet or heliotrope powder is thickly sprinkled. The handkerchief is then carefully drawn over this lining with a thread just below the hem. A ribbon is tied about it, and the little ends of the handkerchief are neatly

and jauntily pulled into shape. Lined with blue, pink or violet, and with ribbon and embroidery to correspond, these sachets are readily sold, as they are useful to scatter through bureau drawers, and have the advantage of being easily refilled.

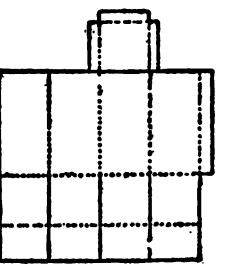
Silver-handled scissors form such an important adjunct to one's dressing table nowadays that cases are made for them somewhat after the plan of an old-fashioned slipper watch-case. The case is cut out in cardboard, covered with brocade or silk, and edged with silver cord.

A new fashion for tobacco pouches is to make a simple square bag, about six inches by five in size, of chamois leather, which is to be had in such lovely shades of tan, gray, fawn, pale violet and the tint called elephant skin. Across the top, if a violet shade is chosen, purple pansies may be painted, three on each side, and the top cut out to form a border. A touch of gold paint ornaments the edges of the flowers, and a tracery of gold runs across the bag in two bands, between which holes

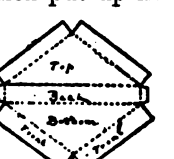
are cut, and through them is passed a rather heavy silk cord. These bags also serve to hold opera-glasses. Bags for opera-glasses are also made of brocade. The lower part of the bag is of cardboard, cut somewhat larger than the upper part of an ordinary opera-glass, and covered with the same material as the bag.

HOW TO MAKE PRETTY PAPER BOXES

Any one who has taken part in conducting a fair knows how profitable the



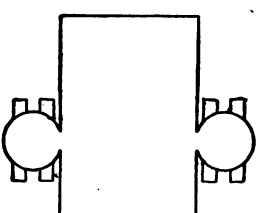
home-made candy booth is, and how much more salable the candy is when put up in



a dainty fashion. Rough white paper, such as is used for water-color painting or

for drawing, can be made to take a multitude of shapes that are attractive, as the accompanying illustrations attest. These oddly-shaped little boxes, when filled with

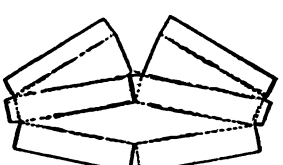
candy and daintily tied with baby-ribbon of different hues, make a package that is as charming to look at as the contents are pleasant to eat. Each shape that is given



is accompanied by a diagram showing the form that is to be cut flat from paper. The solid lines show where the cutting is to be done. The dotted lines show where the paper is to be folded. It will be well,

before beginning to make any of these boxes, to cut out a pattern first from brown paper and fold it together to see that it comes right; the pattern may then be

used as a guide for cutting out any number of boxes. When the paper is cut and folded there remains only the pasting of the little flaps at the corners. As the candy in these boxes will be invisible, the



boxes containing each kind of sweet should be piled together with some of the same candy loosely heaped about the base of the collection; or, if preferred, the boxes may be labelled with the name of the candy which they contain.

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